1. From Ur to Canaan
   Abraham

2. From Canaan to Egypt
   Jacob

3. From Egypt to Canaan
   Moses, Josua

4. Israel in the Land
   the Judges, David

5. The Kingdom Divided
   Judah and Israel

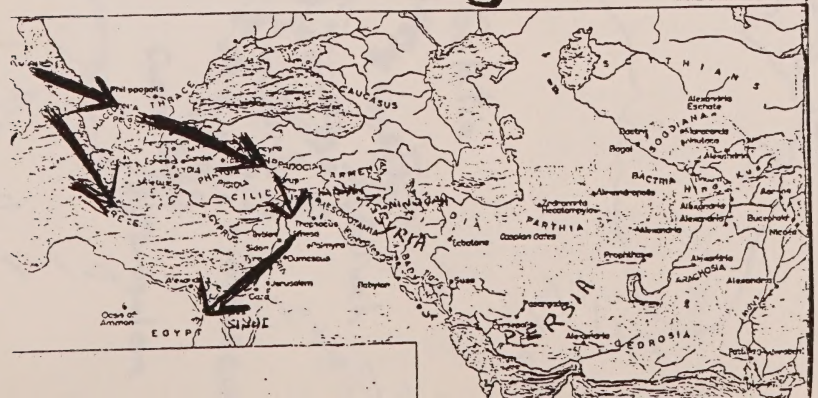
6. The Rise of Assyria
   the fall ofthe North
   Isaiah and Hezekiah
   in the South

7. The Rise of Babyloni
   the fall of Jerusale
   Jeremiah and the son
   of Josiah

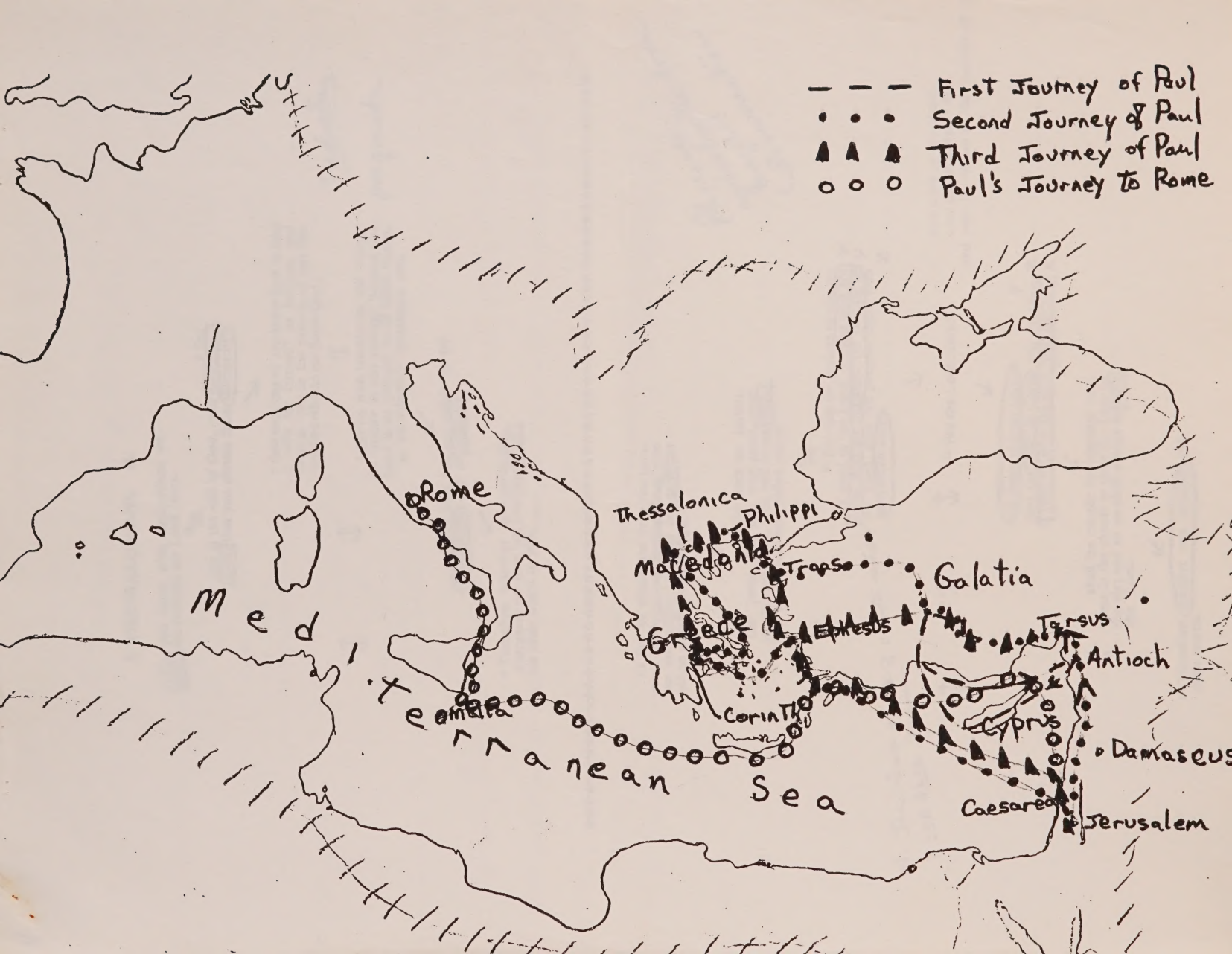
8. The Rise of Persia
   the restoration
   Haggai and Zechariah
   Ezra and Nehemiah

9. Alexander the Great

10. Alexander's Kingdom
    Divided
    the Ptolemies and
    the Seleucids
    the Maccabees



11. Rome
    the Hasmonaeans
    (= the Maccabees)
    the Herods
    Jesus


First Journey of Paul
Second Journey of Paul
Third Journey of Paul
Paul's Journey to Rome
Rome
Thessalonica
Philippi
Macedonia
Troas
Galatia
Greece
Ephesus
Tarsus
Antioch
Corinth
Cyprus
Damascus
Caesarea
Jerusalem
Sicilia
Mediterranean Sea

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4

1 THESSALONIANS 4

2 For you know what instructions we gave you through the Lord Jesus.

3 For this is the will of God, your sanctification: that you abstain from unchastity;

4 that each one of you know how to take a wife for himself[x] in holiness and honour 5 not in the passion of lust like heathen who do not know God;

? adultery

6 that no man transgress, and wrong his brother in this matter,[c] because the Lord is an avenger in all these things, as we solemnly forewarned you.

pragmata

7 For God has not called us for uncleanness, but in holiness.

8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

****

13 But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope.

Pharisee apocalyptic tone Angels Resurrection

14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.

15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. X Y Z

cf. Jeremias on X-Z, chiastic reversal

c. 280 Abba "chiasmus"

16 For the Lord himself with a cry of command, with the archangel's call, and with the sound of the trumpet of G will descend from heaven Y

And the dead in Christ will rise first; Z

then we who are alive, who are left, X

shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord.

18 Therefore comfort one another with these words.

5

1 THESSALONIANS 5

15 See that none of you repays evil for evil,
but always seek to do good to one another
and to all.

16 Rejoice always,
17 pray constantly,
18 give thanks in all circumstances;

for this is the will of God in Christ
Jesus for you.

19 Do not quench the Spirit,
20 do not despise prophesying,
21 but test everything;

hold fast what is good,
22 abstain from every form of evil.

****

I Thess. 3:11-13

11 Now may our God and Father himself, and our Lord Jesus, direct our way to you;

12 and may the Lord make you increase and abound in love to

to one another

and to all men,

as we do to you,

13 so that he may establish your hearts unblamable in holiness

before our God and Father, at the coming of our Lord Jesus with all his saints.

1 A 3 We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. 4 Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you B are enduring.

5 This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering—

6 since indeed God deems it just to repay with affliction those who afflict you, 7 and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed C from heaven with his mighty angels in flaming fire,

D Is 66:15 Jer. 10:25 inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus.

D Is. 2:10,19,21 9 They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might,

C 10 when he comes on that day to be glorified in his saints, and to be marvelled at in all who have believed, because our testimony to you was believed.

11 To this end we always pray for you, that our A God may make you worthy of his call, and may fulfil every good resolve and B work of faith by his power, 12 so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 1 Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, 2 not to be quickly shaken in mind F or excited, either by spirit or by word, E or by letter purporting to be from us, to the effect that the day of the Lord has come.

3 Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, 4 who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. 5 Do you not remember that when I was still with you I told you this?

Triplet

Dan. 11:36-37
Is 14:13
Ez 28:2

6 And you know what is restraining him now so that he may be revealed in his time. 7 For the mystery of lawlessness is already at work; only G he who now restrains it will do so until he is out of the way. 8 And then the lawless one will be revealed,

and the Lord Jesus will slay him with the breath F of his mouth and destroy him by his appearing and his coming.

Is 11:4
Ps 33:6

9 The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, 10 and G with all wicked deception for those who are to perish,

because they refused to love the truth and so be saved. 11 Therefore God sends upon them a strong delusion, to make them believe what is false, 12 so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit F and belief in the truth. 14 To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

Triplet

15 So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word E of mouth or by letter.

16 Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, 17 comfort your hearts and establish them in every good work and word.

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fitting, because your faith is growing
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did not believe the truth but had
pleasure in unrighteousness.
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to God always for you, brethren be-
loved by the Lord, because God chose
you from the beginning 6 to be saved,
through sanctification by the Spirit
and belief in the truth. 14 To this he
called you through our gospel, so that
you may obtain the glory of our Lord
Jesus Christ.
15 So then, brethren, stand
firm and hold to the traditions which
you were taught by us, either by word
of mouth or by letter.
16 Now may our Lord Jesus Christ
himself, and God our Father, who
loved us and gave us eternal comfort
and good hope through grace, 17 com-
fort your hearts and establish them in
every good work and word.

And all His works and all that He has created
He has revealed to the righteous and elect,
In the name of the Lord of Spirits.'

LXII. *Judgement of the Kings and the Mighty: Blessedness of the Righteous.*

LXII. 1. And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'

2. And the Lord of Spirits seated him on the throne of His glory,
And the spirit of righteousness was poured out upon him,
And the word of his mouth slays all the sinners,
And all the unrighteous are destroyed from before his face.

3. And there shall stand up in that day all the kings and the mighty,
And the exalted and those who hold the earth,
And they shall see and recognize
How he sits on the throne of his glory,
And righteousness is judged before him,
And no lying word is spoken before him.

4. Then shall pain come upon them as on a woman in travail,
[And she has pain in bringing forth]
When her child enters the mouth of the womb,
And she has pain in bringing forth.

5. And one portion of them shall look on the other,
And they shall be terrified,
And they shall be downcast of countenance,
And pain shall seize them,
When they see that Son of Man
Sitting on the throne of his glory.

6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.

7. For from the beginning the Son of Man was hidden,
And the Most High preserved him in the presence of His might,
And revealed him to the elect.

8. And the congregation of the elect and holy shall be sown,
And all the elect shall stand before him on that day.

9. And all the kings and the mighty and the exalted and those who rule the earth
Shall fall down before him on their faces,
And worship and set their hope upon that Son of Man,
And petition him and supplicate for mercy at his hands.

10. Nevertheless that Lord of Spirits will so press them
That they shall hastily go forth from His presence,
And their faces shall be filled with shame,
And the darkness shall grow deeper on their faces.

11. And He will deliver them to the angels for punishment,
To execute vengeance on them because they have oppressed His children and His elect.

12. And they shall be a spectacle for the righteous and for His elect:
They shall rejoice over them,
Because the wrath of the Lord of Spirits resteth upon them,
And His sword is drunk with their blood.

13. And the righteous and elect shall be saved on that day,
And they shall never thenceforward see the face of the sinners and unrighteous.

14. And the Lord of Spirits will abide over them,
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.

15. And the righteous and elect shall have risen from the earth,
And ceased to be of downcast countenance.

16. And they shall have been clothed with garments of glory,
And they shall be the garments of life from the Lord of Spirits:
And your garments shall not grow old,
Nor your glory pass away before the Lord of Spirits.

Galatians - General Structure

1:1-12	Introduction		
1:13-24	Paul's conversion, visit to Peter		
2:1-10	Jerusalem council		
2:11-14	Peter's visist to Paul		
		2:15-17	faith vs. law, Christ
2:18-3:1	the cross, dying to the law		
		3:2-5	faith vs. law, Spirit

3:6-9	sons of Abra.			
3:10-13	curse of law			
3:14				summary
3:15-17	one seed			
3:18-21a	why the law			
	3:21b-25 "under"			
		3:26-29	sons of God	
	4:1-4a "under"			
		4:4b-6	sons of God	
4:7				summary
4:8-20	Paul's labor			
4:21-31	sons of Abra.			

5:1-13	the whole law
5:14-6:2	Spirit vs. flesh
6:3-10	sowing
6:11-17	cross
6:18	closing

There are other unifying factors. For instance, the contrast between the law and faith runs as a thread from 2:15 to 3:29. Similarly freedom and slavery is thematic from 3:21 to 5:13. The centrally unifying theme of the letter is sonship. Furthermore, there are a number of verbal and thematic connections between 1:1-3:5 and 5:1-6:18.

10

Gal. 1:1-12

1 Paul, an apostle
nor ~~from men~~
nor through men

but through Jesus Christ
and God the Father who raised him from death,
2 and those with me all brothers to the churches of the Galatians,

3 grace to you and peace
from God our Father
4 and the Lord Jesus Christ who gave himself for our sins,

Blessing

so as he might deliver us from the present evil age
according to the will of our God and Father
5 to whom the glory into the ages of the ages, Amen.

6 I am amazed that thus so quickly you turn
from the one calling you in Christ's grace
to a different gospel,

7 there is not another,
except some are troubling you
and willing to turn aside the gospel of Christ.

8 But even if we or an angel from heaven
preach to you alongside that which has been preached to you,
let him be accursed.

Curse

9 As I said before, also now again I say, if anyone
preaches to you alongside that which you have received,
let him be accursed.

10 For now is it men I curry favor with or God?
or is it men I seek to please?
If it is still men I please,
I would not have been Christ's servant.

11 For I make known to you, brothers, the gospel preached by me
that ~~it is not according to men~~
12 for not from men
did I receive it nor was I taught it but through a revelation of Jesus Christ.

Narrative of former life going to Jerusalem - apostles
Narrative going to Jerusalem - apostles

Gal. 1:1-13-24

13 For you have heard of my former life in Judaism, how I persecuted the
church of God violently and tried to destroy it; and I advanced in
14 Judaism beyond my own age among my people, so extremely zealous was I
15 for the traditions of my fathers. But when it pleased God, who set me
apart before I was born and had called me through his grace, to reveal
16 his Son in me, in order that I might preach him among the Gentiles

17 I did not confer with flesh and blood nor did I go up to Jerusalem
to those who were apostles before me, but I went away into Arabia;
and again I returned to Damascus.

18 Then after three years I went up to Jerusalem to visit Cephas and
19 remained with him fifteen days. But I saw none of the other
20 apostles except James the Lord's brother. In what I am writing to
21 you, before God, I do not lie! Then I went into the regions of
Syria and Cilicia.

22 And I was still not known by sight to the churches of Christ in Judea;
23 they only heard it said "He who once persecuted us is now preaching th
24 faith he once tried to destroy." And they glorified God because of me.

Gal. 2:1-10

1 Then after fourteen years I went up again to Jerusalem with Barnabas
2 taking Titus along with me. I went up by revelation

and I laid before them the gospel which I preach among the Gentiles

privately before those of repute lest somehow I should be
running or had run in vain.

3 But even Titus, who was with me, was not compelled tobe
circumcised, though he was a Greek.

4 But becuase of false brethren secretely brought in, who slipp
in to spy out our freedom, which we have in Christ Jesus, tha
5 they might bring us into bondage, to them we did not yield
submission even for a moment, that the truth of the gospel
might be preserved for you.

6 And from those who were reputed to be something, what they were
makes no difference to me; God shows no partiality - those,
I say, who were of repute added nothing to me;

7 But on the contrary, when they saw that I had been entrusted with
the gospel to the uncircumcised just as Peter had been entrusted
8 with the gospel to the circumcised, for he who worked through Peter
for the mission to the circumcised worked through me also for the
Gentiles,

9 and when they perceived the grace that was given to me James and Ceph
and John, who were reputed to be pillars, gave to me and Barnabas the
right hand of fellowship, that we should go to the Gentiles and they t
10 the circumcised; only they would have us remember the poor, which very
thing I was eager to do.

Gal. 2:11-14

11 But when Cephas came to Antioch I opposed him to his face (Prosopon)
12 because he stood condemned. For before certain men came from James, he ate with the Gentiles

but when they came he drew back and separated himself fearing the circumcision party

and acting hypocritically with him were

also the rest of the Jews

so that even Barnabas

was carried away with them by their hypocrasy.

14 But when I saw that they were not on the right road toward the truth of the gospel

I said to Cephas in the face (Prosopon) of them all, "If you, being a Jew live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews.

Gal. 2:15-17

15 We by nature are Jews and not Gentile sinners

16 and knowing that is not justified a man (A) by works of law (B)

except through faith of Jesus Christ even we in Christ Jesus had faith

in order that we might be justified by faith of Christ and not by works of law.

Because by works of law (B) not will be justified all flesh. (A)

17 But if seeking to be justified in Christ (B) we were found also ourselves sinners (A), then Christ of sin a minister? By no means.

Gal. 2:18-3:1

18 A For if what things I destroyed these things again I build I constitute myself a transgressor.

19 B For I through law to law died in order that I might live to God.

C With Christ I have been co-crucified,

20 Triplet { but I live no longer
but Christ lives in me } Doublet
but what now

I live

in flesh

in faith

I live

to that

Triplet { of the Son
of God
of the one who is

loving me and

giving himself up for me } Doublet

21 A I do not set aside the grace of God

B for if through law righteousness then Christ without cause died.

3:1 C O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was placarded as having been crucified?

Gal. 1:13-2:14										
1:13	Jew, the God	Jew			gospel	revelation		grace		
14	Jew	Jew			Gentiles			not added		
	being	being			(apostle)	went to Jer.		(apostle)		apostle
15	the God, separate, grace	separate				went to Jer.				
16	revelation, gospel				(apostle)			(apostle)		apostle
	Gentiles, not added			see				brother		
17	went to Jerusalem, apostle			James				false		
18	went to Jerusalem, Cephas		Cephas	see						
19	apostle, see									
	James, brother									
20	see, the God, false									
21	came to Syria and Cilicia	came to Syria & Cilicia								
22	face, "Jew"		face		"Jew"					"Jew"
23	gospel the belief				gospel the belief					
24	the God									
2: 1	went to Jerusalem, Barnabas					went to Jer.				Barnabas
2	revelation, gospel				gospel	revelation				
	Gentiles				Gentiles					
3	forced								forced	
	circumcision								circumcision	
4	false-brother									
5	truth of gospel				gospel (truth)		truth	false-		
6	face, (the?) God, not added		face					brother		
7	see, belive gospel,			see	believe gospel			not added		
	the circumcision						the circumcision			
8	apostle, the circumcision				(apostle)		the circumcision	(apostle)		apsotle
	Gentiles				Gentiles					
9	grace, James, Cephas		Cephas	James				grace		
	Barnabas, Gentiles				Gentiles					Barnabas
	the circumcision						the circumcision			
11	came Cephas to Antioch	came to Antioch	Cephas							
	face	came	face							
12	came, James, Gentiles, came	came		James	Gentiles					
	separate, circumcision	separate							circumcision	
13	"Jew," Barnabas				"Jew"					"Jew"
14	see, truth of gospel,			see	gospel (truth)		truth			Barnabas
	Cephas, "Jew," being	being	Cepahs		"Jew"					"Jew"
	"Gentile," Jew, Gentiles	Jew			Gentiles					
	forced, Jew	Jew							forced	

Grace is the only Gospel

Gal. 3:2-5

2 This alone I wish to know from you:

did you receive the Spirit by works of the law or by hearing with faith?

3 Are you so foolish,

having begun with the Spirit, are you now ending with the flesh?

4 Did you experience so many things in vain? If it really is in vain.

5 Does He who supplies the Spirit to you and works miracles among you
do so by works of the law, or by hearing with faith?

Gal. 3:6-9

6 Thus Abraham believed God, and it was reckoned to him for justification;
7 know, then, that those out of faith, those are sons of Abraham.

8 Foreseeing the scripture that out of faith would justify the nations

God,

forepreached to Abraham that will be blessed in you the nations;

received inheritance

9 so as those out of faith are blessed with the faithful Abraham.

Gal. 3:10-13

10 For all who rely on works of the law are under a curse;

for it is written, "Cursed be everyone who does not abide by all
things written in the book of the law to do them.

11 Now it is evident that no man is justified before God by the law;

now "He who through faith is righteous shall live;"

12 but the law does not rest on faith,
for "He who does them shall live by them.

13 Christ redeemed us from the curse of the law, having become a curse for us,

for it is written, "Cursed be everyone who hangs on a tree."

Gal. 3:14

14 that in Christ Jesus the blessing of Abraham might come upon the Gentiles
that we might receive the promise of the Spirit through faith.

Gal. 3:15-17

15 Brothers, according to man I say

even though of a man
having been ratified
a covenant,

no one sets it aside or makes addition.

16 Now to Abraham

were said the promises and to his seed.

It does not say: and to the seeds as of many but as of one;

and to your seed,

who is Christ.

17 And this I say,

a covenant
having been preratified
by God

is not unratified by the law which came into being after four hundred and thirty years so as to make void the promise.

Gal. 3:18-21a

18 For if of law the inheritance, no longer of promise;

but to Abraham through promise has graced God.

19 Why then the law?

graced by transgressions it was added until the seed should come the seed to whom it has been promised, being ordained through angels by the hand of a mediator.

20 Now the mediator is not of one, but God is one.

21a Then is the law

against the promises of God?

By no means. (For if a law was given able to make alive...)

Gal. 3:21b-25

δικαιοσύνη = justification

21 For if a law was given able to make alive, really out of law would have been justification;

22 but the scripture shut up all under sin

in order that the promise out of faith in Jesus Christ might be given to those believing.

23 but before the coming faith all were guarded under law being shut up

until the approaching faith be revealed

24 So the law has become our trainer to Christ, in order that out of faith
25 we might be justified. But the faith having come we are no longer under a trainer.

Gal. 3:26-29

26 For all sons of God you are through the faith in Christ Jesus;

for as many as into Christ you were baptized, Christ you put on.

28 There cannot be Jew nor Greek,

there cannot be slave nor free,

there cannot be male and female;

For all you one you are in Christ Jesus.

29 but if you of Christ, then of Abraham a seed you are, according to promise heirs.

Gal. 3:26-29

26 For all sons of God you are through the faith in Christ Jesus;

27 for as many as into Christ you were baptized,
Christ you have put on.

28 There cannot be Jew nor Greek,

there cannot be slave nor free,

there cannot be male and female;

29 For all you one you are in Christ Jesus. But if you are of
Christ,

then of Abraham a seed you are,
according to promise heirs.

Gal. 4:1-4a

1 But I say, over as long a time as the heir is an infant,

he differs in no way from a slave though he is lord of all

2 but he is under guardians and stewards until the term previously appointed by the father.

3 So also we, where we were infants under the elements of the world

we were enslaved;

4 but when the fullness of time came,

Gal. 4:4b-6

4 God sent forth his Son,

becoming out of a woman

becoming under law

5 in order that the ones under law he might redeem,

in order that the adoption of sons we might receive. And because you are sons

6 God sent forth the Spirit of his Son into our hearts crying "Abba, Father."

Gal. 4:7

7 So you are no longer a slave but a son, and if a son also an heir through God.

Gal. 4:8-20

8 But then, on the other hand, not knowing God you served those who by
9 nature were not gods; but now, knowing God, or rather being known by God,
how can you turn again to the weak and beggardly elementals whom you
10 again will to serve anew. Days you observe and months and seasons and
11 years. I fear for you lest somehow I have labored for you in vain.

12 Become as I, because I also as you, brothers, I beg you. In nothing
have you wronged me.

13 Of course you know that through weakness of flesh I preached to you
14 at first. And your trial in my flesh you did not despise nor spit out,

but as an angel of God

you received me

as Christ Jesus.

15 Where, then, is your blessedness? For I witness to you that if
possible you would have plucked out your eyes and given them to me.

16 So, I have become your enemy having spoken the truth to you.

17 They are zealous for you in a way that is not good, but they will to
shut you out in order that you may be zealous for them. Of course it
18 is good to be zealous for good things always and not only when I am
19 present to you. My children, I am again in travail over you until
20 Christ is formed in you. I wish to be present to you right now and to
change my tone because I am perplexed about you.

Gal. 4:21-31

21 Tell me, those under the law choosing to be, the law do you not hear?
22 For it is written that Abraham had two sons, one from the maidservant
and one from the freewoman.

23 But on the one hand the one from the maidservant is born according to the
flesh, on the other, the one from the freewoman is through promise.

24 These are allegorical, for they are two covenants,

on the one hand one is from Mount Sinai
giving birth into/slavery/
which is Hagar.

25 And the Hagar-Sinai mount is in Arabia
corresponding to the now Jerusalem,
for she/slaves/with her children.

26 on the other hand the above Jerusalem
is a freewoman
which is our mother;

27 For it is written: "Rejoice, o barren one who does not bear. Break forth
and shout, you who are not in travail; because the desolate has more
children than she who has a man."

28 You brothers are, according to Isaac, children of promise. But even
29 as then the one born according to the flesh persecutes the one
according to the Spirit even as now.

30 But what says the writings? "Throw out the maidservant and her son; for
the son of the maidservant shall not inherit with the son of the freewoman."
31 It follows, brothers, that we are not children of the maidservant but of
the freewoman.

Gal. 5:1-13

1 For freedom us Christ freed stand firn therefore and do not again with
a yoke of slavery be entangled.

2 Behold, I Paul say to you that if you are circumcised Christ will owe
you nothing.

3 And I testify again to every man being circumcised that an ower
he is the whole law to do.

4 You are made void from Christ you who by the law are justified, from
grace you have fallen.

5 For we by Spirit out of faith hope of justification eagerly
6 await. For in Christ Jesus neither circumcision avails
anything nor uncircumcision but faith working through love.

7 You were running well. Who cut in on you that you are not persuaded
8 by truth? This persuasion is not from the one calling you.

9 A little leaven the whole lump leavens. I trust you in the Lord
10 that you will think nothing otherwise, but the one troubling you
shall bear the judgment, whoever he is.

11 But brothers, if I still preach circumcision, why am I still persecuted?
12 The scandal of the cross would then be made void. I would that the
ones unsettling you would cut themselves off.

13 For you were called into freedom brothers; only not the freedom for
opportunity to the flesh, but through love serve as slaves one another.

Gal. 5:14-6:2

14 For all the law in one word has been summed up. "You shall love your neighbor as yourself."

15 But if one another you bite and devour, see lest by one another you are destroyed.

16 Now I say, in Spirit walk and the desire of flesh by no means end up.

17 For the flesh desires against the Spirit and the Spirit against the flesh, for these oppose each other lest whatever things you will these you do.

18 But if by the Spirit you are led you are not under the law.

19 Now the works of the flesh are manifest: these are immorality, impurity, licentiousness, idol-worship,
20 sorcery, enmity, strife, jealousy, anger, selfishness,
21 dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, patience,
23 kindness, goodness, faithfulness, gentleness, self-control;

Against such as these there is no law.

24 Those of Christ crucify the flesh with its passions and desires.

25 If we live by the Spirit, by the Spirit let us be elementized.

26 Let us not become vainglorious, provoking one another, envying one another.

6:1 Brothers, if indeed a man is overtaken in some trespass, you the spiritual restore such a one in a spirit of meekness, considering
2 yourself lest you also are tempted. Bear the loads of one another and you will thus fulfill the law of Christ.

1—

P = parousia
night + day
ND = night + day

THE FIRST LETTER OF PAUL TO THE

THESSALONIANS

1 Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God the Father and the Lord Jesus Christ:
Grace to you and peace.

2 We give thanks to God always for you all, constantly mentioning you in our prayers, 3 remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. 4 For we know, brethren beloved by God, that he has chosen you, 5 for our gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. 6 And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. 9 For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

P

2 For you yourselves know, brethren, that our visit to you was not in fruitless; 2 but though we had suffered and been shamefully treated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition. 3 For our appeal does not spring from error or uncleanness, nor is it made with guile; 4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. 5 For we never used either words of flattery, as you know, or a cloak for greed, as God is witness; 6 nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. 7 But we were gentle among you, like a nurse taking care of her children. 8 So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

ND

9 For you remember our labor and toil, brethren; we worked night and day, that we might not be burdensome to any of you, while we preached to you the gospel of God. 10 You are witnesses, and God also, how holy and righteous and blameless was our behavior to you believers; 11 for you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you 12 to lead a life worthy of God, who calls you into his own kingdom and glory.

13 And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. 14 For you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea; for you suffered the same things from your own countrymen as they did from the Jews, 15 who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men 16 by hindering us from speaking to the Gentiles that they may be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last!

17 But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavoured the more eagerly and with great desire to see you face to face; 18 because we wanted to come to you—I, Paul, again and again—but Satan hindered us. 19 For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not even you? 20 For you are our glory and joy.

P

3 Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, 2 and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you, 3 that no one be moved by these afflictions. You yourselves know that this is to be our lot. 4 For when we were with you, we told you beforehand that we were to suffer affliction, and so it has come to pass, and as you know. 5 For this reason, when I could bear it no longer, I sent that I might know your faith, for fear that somehow the tempter had tempted you and that our labour would be in vain.

6 But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you— 7 for this reason, brethren, in all our distress and affliction we have been comforted about you through your faith; 8 for now we live, if you stand fast in the Lord. 9 For what thanksgiving can we render to God for you, for all the joy which we feel before our God on your account, 10 praying earnestly night and day that we may see you face to face and supply what is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct our way to you, 12 and may the Lord make you increase and abound in love to one another and to all men, as we do to you, 13 so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

P

4 Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more.

2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from sexual immorality; 4 that each one of you know how to take a wife for himself in holiness and honour, 5 not in the passion of lust like heathen who do not know God; 6 that no man transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. 7 For God has not called us for uncleanness, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

9 But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another; 10 and indeed you do love all the brethren throughout Macedonia. But we exhort you, brethren, to do so more and more, 11 to strive to live quietly, to mind your own affairs, and to work with your hands, as we charged you; 12 so that you may command the respect of outsiders, and be dependent on nobody.

13 But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by the word of the Lord, that we who are left until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; 17 then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

P

5 But as to the times and the seasons, brethren, you have no need to have anything written to you. 2 For you yourselves know well that the day of the Lord will come like a thief in the night. 3 When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape. 4 But you, brethren, are not in darkness, brethren, for that day to surprise you like a thief. 5 For you are all sons of light and sons of the day; we are not of the night or of darkness; 6 so then let us not sleep as others do, but let us keep awake and be sober; 7 for those who sleep sleep at night, and those who get drunk are drunk at night. 8 But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. 9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us so that whether we wake or sleep we might live with him. 11 Therefore encourage one another and build one another up, just as you are doing.

ND

12 But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, 13 and to esteem them very highly in love because of their work. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the idlers, encourage the fainthearted, help the weak, be patient with them all.

15 See that none of you repays evil for evil, but always seek to do good to one another and to all. 16 Rejoice always, 17 pray constantly, 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 19 Do not quench the Spirit, 20 do not despise prophesying, 21 but test everything, hold fast what is good, 22 abstain from every form of evil.

23 May the God of peace himself sanctify you entirely, and may your whole spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 24 He who calls you is faithful, and he will do it.

P

25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that this letter be read to all the brethren.
28 The grace of our Lord Jesus

rebelliousness & submissiveness

Sin is impotence -
helplessness -
unable to achieve
that which is
desirable to Christ

Sin is enmity,
hostility to God.

sin is offending
your life trying to
earn salvation

sin is using others
to complete the
project; objects by
which I attempt to
release my anxiety

Myth is the narration of the transcendent erupting into the immanent, the invading of the ordinary course of historical causality by divine power.

Rudolph Bultmann

Marge Ragona

First Exam, Pauline Letters
Th 215
May 3, 1986

9

Put the following in proper chronological order (28 points).

3 140BC The split of the Hasidim from the Maccabees.
6 34AD Paul's conversion.
(7) ---- The Edict of Claudius.
9 44AD Barnabas brings Paul to Antioch.
10 49AD The proconsulship of Festus begins.
14 64AD Paul's death under Nero.
1 333BC Alexander's conquest.
11 51AD Paul's missionary journey to Ephesus.
(8) ---- Paul's missionary journey to Cyprus and Phrygia.
2 168BC The Maccabean revolt.
5 31AD The death of Christ.
(12) ---- The proconsulship of Gallio.
(13) ---- Paul's escape from Damascus.
4 63BC The Roman conquest of Palestine.

333BC
168BC
140BC
63BC
31AD
34AD
37AD
41AD
44AD
49AD
51AD
55AD
58AD
64AD

65
20.5
85.5

All essay questions are worth 9 points each.

1 Answer one of the following two questions.

What is the typical Hellenistic letter form? Show how this is true of First Thessalonians.

What are the reasons why many scholars think that II Th. was not written by Paul?

8½

Greeting (addresser/sender, wish for health) — First ~~four verses~~ verse.

Thanksgiving — Then gives thanks for their faithfulness in chap I. vs. 2 – 2:13. (also defends his teachings here)

Body — addresses issues of those who have already died.

( ) Unique to Paul

(Paraenesis) — Deals ⊂ ethical issues like sexual impurity and exhorts them to stand firm against oppression

~~Itinerary~~ — Tells where he's going to be (not in I Thess.) (another place he's been – This occurs in the middle of the letter)

Greetings — Sends regards to various folk. (Greet the brothers ⊂ a holy kiss)

Close — ~~Benediction~~ The grace of God be ⊂ you.

Thanks given

CV. note about the writing process

2 Answer one of the following three questions.

What is Paul's understanding of God's call?

What is Paul's understanding of the Spirit?

What is the relationship between knowledge and love in Paul?

2.

8

Paul's gnosis is love and the themes that reappear are faith, hope & love. He does not feel that the Christian will achieve secret understanding – but that as one grows as a christian what will be revealed will be love – and the ability to love God & others. As one knows more and understands more, more love is revealed. Love is revealed by the Spirit and is the enabler to withstand the current circumstances and grow in grace.

Those who know God know how to behave
Those who refuse to know God end in idolatry and immorality
Knowledge that is separated from love is not "knowing as one ought to know"

3 & 4 Answer two of the following four questions.

3 ✗ What were the main beliefs of all Jews?

4 ✗ What were the origins of the Pharisees and the Sadducees? In what ways do they differ?

Briefly describe the apocalyptic approach to the deliverance of Israel.

What are some of the ways in which Paul shows himself to have been influenced by his Jewish background?

oneness of God, goodness of creation, Messianic expectations (divine intervention expected)

3. All Jews believed that God was operant in history; that God had chosen the people of Israel as an especially singled out community and a sign of. that election was the Exodus event and the giving of the law on Sinai. All held the Law as especially sacred. All felt that the mere descendants of Abraham - the father of their people - and that circumcision was a sign of the covenant between Abraham + God. All held the Sabbath to be sacred, given as a special joy to their people, to be used + revered by abstention from work. All ~~#~~ believed that God showed favor on the nation when the nation was ethical, moral, and the king was a "good" one who followed the teachings of the law + was faithful to Yahweh + that the nation perished when they fell away and the king chased after strange Gods + sought help from outsiders (rather than Yahweh).

8

4. The Pharisees and Sadducees both appear at the time of the Maccabean ~~rebellion~~ revolt. The Sadducees are the descendants of the priestly class allied with the Hasmonean kings; they are conservative, believe in the Torah (and only the Torah), do not believe in bodily resurrection, life after death, angels, etc. They are priests after the ~~Zadokite~~ line, landed aristocracy. etc.

8¼

That they were not led to the split of the Essenes (over)

cf also resurrecting angels

The Pharisees also appear at the time of the Maccabees. They are the "pious ones" who follow the Maccabees and believe that God will favor the nation if they keep the law. To that extent they place "a wall" around the law, the oral interpretation, by which the law is further expounded and clarified so that one does not inadvertently break it. The Pharisees accept the Prophets (Sadducees do not), are more liberal, more populist, and eventually are asked to share power w the Sadducees by being invited to sit in the Sanhedrin. Jesus was probably a Pharisee. Paul certainly was.

what led to the split between Pharisees & Sadducees in the period following the Maccabbean revolt?

5 & 6 Answer two of the following four questions.

What caused Paul to write I Thessalonians? What was the basic answer that he gave to the Thessalonians in I Thessalonians?

5 In what are the Thessalonians imitators of Paul? Cf. I Thess. 1:6-8, 2:14

Explain I Thess. 4:3-6 in terms of its importance for marriage. In what way is this passage indicative of Paul's general approach to morality?

6. Explain I Thess. 4:13-18 touching on the concern of the Thessalonians, Paul's response to them and Paul's understanding of the Lord's coming.

5. The Thessalonians are imitators of Paul in that they are willing to suffer oppression for their beliefs, as Paul does. Paul ties their oppression to the sufferings of Christ, in that in his oppression for following Christ, he is an imitator of Christ. In their suffering they are to + do find joy - so that the suffering is not unrewarded + will be further rewarded in heaven. They also imitated the suffering the Judean Xians were suffering at the hands of the Jews - from their own countrymen.

also, sounding forth of the gospel

6. Apparently the Thessalonians had a question concerning those who had died & knowing Christ or who were dying prior to the Parousia. Paul tells them that they will rise again & Jesus (first), and that those who are alive at the Parousia will not go ahead of those already dead (to be = Jesus). Paul apparently believes in the Return, but within his own lifetime (generation) @ 40 years. This gives the Christ in time and impetus to continue spreading the word.

cf. The mutations, clouds, ...

7 & 8 Answer two of the following four questions.

X What caused Paul to write II Thessalonians? What was the basic answer that he gave to the Thessalonians in II Thessalonians? Why would the Thessalonians think that the coming of the Lord was very, very near?

Discuss II Th. 1:6-10. In particular what is Paul's view of the parousia of the Lord? What is Christ's relationship to his saints and to those "who do not know God?" On first reading the passage seems vengeful - discuss.

Explain II Thess. 2:11-12.

What is Paul's understanding of the lawless one in II Thessalonians?

Paul wrote II Thessalonians (if he did) to answer the report that he had heard that they had given up working to wait for the coming of the Lord. He told them to keep on working, that much yet had to transpire (the coming of the lawless one, etc.) before Christ would reappear. Nearly everyone at the time expected an immanent parousia. The Thessalonians expected it momentarily, having apparently misunderstood Paul's teaching, and many had given up working to wait. N. also prophets also their experience of persecution encouragement

8 1/4

Paul's parousia, I believe, is an extension of the Jewish view that justice must be served, and if not in this world, then in the next. If the good suffer on earth, they will be vindicated in heaven. If the evil flourish on earth, God will even the score in heaven. The followers of Jesus are good, i.e. suffer for their faith, and therefore will be recompensed in the end time. Vengeance, by the way, is, for the Jews, a way of restoring equilibrium, so what appears vengeful is really a way of restoring peace and "Shalom".

The notion of equilibrium is certainly important here but this only partially answers the questions

8

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THE FIRST LETTER OF PAUL TO THE THESSALONIANS

1 Paul, Silva'nus, and Timothy,
To the church of the Thessalo'nians in God the Father and the Lord Jesus Christ:
Grace to you and peace.

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Marge Ragosta

17
72.25
89.25

Final Exam, Pauline Letters
Th 215
May 31, 1986

Indicate the following kinds of parallelism by giving the appropriate verse numbers (four points each):

i Give an example of a chiasm in Galatians.

Gal 2:11-14

11a
12b
13c
d
d
c
14a b
14b a

ABBA
Gal 1:10 is a good example

~~4~~ 3

ii Give an example of a ring structure in Galatians.

~~Gal 4:1-7~~
Gal 4:4b-6 would qualify

2½

iii Give an example of a parallelism of members in Galatians.

~~Gal 1: 8+9~~
Gal 4:21-31

angel = anyone
preaches to you
let him be accursed

a good example

Mt. Sinai = above Jerusalem
birth in slavery - free women
Hagar - Sarah

4

iv Give an example of antithetical parallelism in Galatians.

Gal 4: 24 + 26
Hagar is contrasted = Sarah

4

v Give an example of synonymous parallelism in Galatians.

Gal 1: 8-9

Angel = anyone
preaches to you (2)
let him be accursed (2)

4 ✓

Clearly indicate which essay questions you are answering (ten points each).

1 Answer one of the following two questions:

a. What did the Jewish Christian Judaizers say about Paul's authority? What was his response to them? What is the importance of Jerusalem? How does Paul deal with Jerusalem in Galatians in the narration, in Gal. 4:21-31??

(b.) Discuss Gal. 1:1-12. Focus especially on how it touches on some of the key issues in Galatians.

Paul begins ≈ his credentials - He has not gotten his apostleship through Jerusalem but through Christ. He centers in immediately on the resurrection of Christ and on God as "abba" - father. He goes to the eschatological age + deliverance from the present eon. There is no thanksgiving in the expected place (there is no good news!). He turns to those troubling the Galatians + accuses them of setting aside the gospel of Christ and preaching another gospel - (something i.e. circumcision is necessary + the death/resurrection of Christ - for Paul nothing else is necessary.) The question of his having had Titus circumcised comes up - had he done it to curry favor it didn't work, and he doesn't care - his task is to please God; if he had wanted approval he could have remained a Jew and had more than he has now. Then he returns to his opening thought, he did not receive his gospel from men (was not taught it) but received it from a revelation of Jesus Christ. Blessing, Curse

9½

2 Everyone answer the following question:

Discuss Gal. 1:13-2:14 (the section Betz refers to as the "narratio." What are the main points that Paul wants to make?

1. He is the same Paul who persecutes the Xtians; now he is a zealous Christian
2. He was a Pharisee - a follower of the law
3. He was called to preach Christ to the Gentiles
4. He does not have his authority from Jerusalem, but from God (Christ) He did not, upon conversion, run out the Jerusalem church, but went to Arabia.
5. He did later visit ≈ Peter + James in Jerusalem + testes his gospel against theirs. not on first visit
6. 14 years later he went back to Jerusalem and compared his gospel to the Gentiles ≈ theirs to the Jews - lest he be in error. He was not.
7. His ministry to Gentiles was approved by Peter, James + John.
8. Titus was not compelled to be circumcised
9. His gospel is one of freedom in Christ, his opponents wanted bring them back into bondage under the law. truth of the gospel vs. the circumcisers
10. His authority, from God, is equal (from his perspective) to the authority of Jerusalem, and they have nothing to add to what he has by revelation.
11. He is to collect money for the Jerusalem church, with their blessing.

Saved Peter Cephas, Barnabas's ecstatic hypocrisy, Jews separating themselves

3 Answer one of the following two questions:

a. Explain Gal. 2:19.

(b). Explain Gal. 2:20.

9¼

Paul sees his afflictions (thlipsis) as a kind of co-crucifixion ≈ christ; what he has gone through has a sacrificial character which unites him ≈ Christ. His prior self is dead. (He is a new creation,) and while he lives in the flesh (sarx - not a bad term, but the reality of being a living being) he also lives in the faith - so much so that he has put on Christ, who lives in him. Christ is the son of God - the God-like One - who voluntarily gave himself up to crucifixion, out of love, that he, Paul, might live. He, Paul, is beloved of Christ through that act.

what does he live in the flesh

life in flesh = life in faith
The common ground for this equation is the cross of Christ.

4 Answer one of the following two questions: which are you answering?

a. Explain Gal. 3:6-9 and 4:21-31 especially with regard to sonship of Abraham. Relate this discussion to Paul's understanding of sonship of God.

9¼

b. Explain Gal. 3:26-29 and 4:4-6 especially with regard to sonship of God. Relate this discussion to Paul's understanding of sonship of Abraham.

Jews see themselves as descended from Abraham. ("a wandering Aramean was my father..."). Paul, however, sees not only the Jews, but also the Gentiles as descendants of Abraham, one directly (Jews); the other through Christ. One are the fleshly descendants; the other are the descendants in faith. All who have been baptized have "put on" christ and the distinctions are lost. The dichotomies of nationality, social station (caste), + gender are dissolved because they have all put on Christ + christ is not divided. Since Christ is a faith-descendant of Abraham + they are faith-descendants of Christ - they are descendants of Abraham, and entitled to the promises made to Abraham to inherit the nation (in the eschaton). Jesus, in the same way that Isaac was Abraham's descendant (from a Jewish mother) was born under the law, and came to redeem the Jews as God's (through Abraham) natural heirs, but Gentile Xtians may through them faith ~~in~~ in christ - be spiritual heirs (hence adopted sons) and they too are entitled, as the Jews, to address God as "Abba, Father" because the Spirit of Christ dwells in them, also.

5 Answer one of the following three questions:

(a.) Explain Gal. 3:10-13.

b. Explain Gal. 3:15-17.

c. Explain Gal. 3:18-21.

Christ fulfilled the law but still was cursed!! Fulfilling the law is not the point. The purpose of the law is to arouse not to justify.

To be circumcised meant, to Paul, that the Jews (and the Judaizers) were asking them to return to the time when they were under the Law - not under Christ. The Law was not able to save them, because no one could observe it all; and they were cursed (made guilty, etc.) because they could not observe every part. But scripture says that "the right eous shall live by faith" — the law rests on one's works, not one's faith. Christ accepted the curse for us - by his crucifixion - If we accept the crucifixion as done for us, then through our faith we are freed from the law + from the curse of not be able to totally fulfill the law.

8½

cf. 2 modes of life
cf. scapegoat

many will say this but... There is a point here

6 Answer one of the following three questions:

a. Explain Gal. 4:1-4a. What are the elements of the world? What is the relationship of the law to these elements?

b. Explain Gal. 5:14-6:2.

(c) What does Paul mean when he speaks of a new creation in Gal. 6:15? (Cf. also Gal. 5:5-6)

Paul is saying that it is not the physical state which matters; that has all been set aside (both are good, both are unnecessary, both have no meaning in + of themselves - he allows the diversity) what matters is the radically new person one becomes in Christ and what that radical newness implies is an ethic based in being entered into by the Spirit, so that one's actions come - not from desire to adhere to the law but through love of Christ + love for others because of what Christ has already done. It is a response.

8¼

cf. faith in working
cf. old elements, new elements

new person, new being
light out of darkness

7 Everyone must answer the following question:

What does Paul mean by saying in Gal. 6:14 that he is crucified to the world and the world to him?

He no longer boasts of his Jewish heritage, but also not of anything that accrues to him as apostle - his sole boast is in Christ. That is there is nothing good about him, he has given up all striving for human perfection (crucified the world) and lays his whole claim before God on the basis of the cross. He wants nothing from the world (crucified to the world) only his justification through Christ. He wants a lot from the world — he wants to bring it to the cross of Christ — The world is crucified to Paul by his mission. By that same mission Paul experiences suffering — he is crucified to the world.

8 Answer one of the following three questions:

a. Discuss Paul's understanding of the Spirit in Galatians.

b. Discuss the relationship of Galatians to Is. 52:13-54:1.

c. Discuss Paul's understanding of freedom.

"For freedom we have been set free"; do not take on again the yoke." Paul is trying to convince the Galatians (yes) that Christ's crucifixion/resurrection - our faith in it sets us free from the law. This is a "better way": we are freed from restrictions and free to act in love - not through license (works of the flesh) which are unpleasant acts, but through the Spirit led to good acts and good emotions. We are freed to be our best selves, and from that place of freedom to serve others in love. To try to do it by law is to bargain & God + make God owe us for our good deeds. But when the deeds are done by those who are free, God is free to act in grace and justification/sanctification is the result.

This positive notion of freedom not really developed by Paul

not seeking reward

to keep us from wicked desires such as theirs. 7* Do not become idolaters, as some of them did. Scripture says, "The people sat down to eat and drink, and arose to take their pleasure." 8* Let us not indulge in lewdness as some of them did, so that in one day twenty-three thousand perished. 9* Let us not test the Lord as some of them did, only to be destroyed by snakes. 10* Nor are you to grumble as some of them did, to be killed by the destroying angel. 11 The things that happened to them serve as an example. They have been written as a warning to us, upon whom the end of the ages has come. 12 For all these reasons, let anyone who thinks he is standing upright watch out lest he fall! 13* No test has been sent you that does not come to all men. Besides, God keeps his promise. He will not let you be tested beyond your strength. Along with the test he will give you a way out of it so that you may be able to endure it.

The Eucharist versus Pagan Sacrifices. 14† I am telling you, whom I love, to shun the worship of idols, 15 and I address you as one addresses sensible people. You may judge for yourselves what I am saying. 16* Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? 17* Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf.

18 Look at Israel according to the flesh and see if those who eat the sacrifices do not share in the altar! 19 What am I saying—that meat offered to an idol is really offered to that idol, or that an idol is a reality? 20* No, I mean that the Gentiles sacrifice to demons and not to God, and I do not want you to become sharers with demons. 21 You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and likewise the table of demons. 22 Do we mean to provoke the Lord to jealous anger? Surely we are not stronger than he!

Concerning Idol Offerings. 23*† "All things are lawful," but not all are advantageous. "All things are lawful"—which does not mean that everything is constructive. 24* No man should seek his own interest but rather that of his neighbor. 25 Eat whatever is sold in the market without raising any question of conscience. 26* "The earth and its fullness are the Lord's." 27 If an unbeliever invites you to his table and you want to go, eat whatever is placed before you, without raising any question of conscience. 28 But if someone should say to you, "This was offered in idol worship," do not eat it, both for the sake of the one who called attention to it and on account of the conscience issue. 29 not your own conscience but your neighbor's. You may ask, Why should my liberty be restricted by another man's conscience? 30* And why is it, if I partake thankfully, that I should be blamed for the food over which I gave thanks?

Conclusion. 31 The fact is that whether you eat or drink—whatever you do—you should do all for the glory of God. 32 Give no offense to Jew or Greek or to the church of God, 33 just as I try to please all in any way I can by seeking, not my own advantage, but that of the many, that they may be saved.

CHAPTER 11

1* Imitate me as I imitate Christ.

IV: CONDUCT AT PUBLIC WORSHIP

Headdress of Women. 2† I praise you because you always remember me and are holding fast to the traditions just as I handed them on to you. 3* I want you to know that the head of every man is Christ; the head of a woman is her husband; and the head of Christ is the Father. 4 Any man who prays or prophesies with his head covered brings shame upon his head. 5 Similarly, any woman who prays or prophesies with her head uncovered brings shame upon her head. It is as if she had had her head shaved. 6 Indeed, if a woman will not wear a veil, she ought to cut off her hair. If it is shameful

* 7: Ex 32, 6. 8: Nm 25, 1-9. 9: Nm 21, 5f. 10: Nm 14, 2.36. 13: Mt6,13; Jas 1, 13f. 16: Mt 26, 26f; Acts 2, 42. 17: 12, 7; Rom 12, 5; Eph 4, 4. 20: Dt 32, 17; 2 Cor 6, 14ff. 23: 6, 12. 24: Rom 15, 2; Phil 2, 4. 26: Ps 24, 1. 30: Rom 14, 6; 1 Tm 4, 3f. 11, 1: 4, 16; Phil 3, 17. 3: Eph 5, 23.

† 10, 14-22: Paul repudiates idol-worship on the ground of the meaning of the Eucharist: it is the Christian sacrifice that effects union with the living Christ. Although the pagan sacrifices aim at a union with the gods, in the light of Christian teaching they are seen to serve only the cause of evil.

10, 23—11,1: See note on Romans 14, 1—15,6.

11, 2-16: The apostle regards the independence of the Corinthian women who participate in worship with unveiled heads as a lack of humility, since a woman's veil is regarded as a sign of dependence on the authority of her husband. Paul's argument is based on his view of nature and on prophecy, i.e., the custom of the earliest Christian communities.

for a woman to have her hair cut off or her head shaved, it is clear that she ought to wear a veil. 7* A man, on the other hand, ought not to cover his head, because he is the image of God and the reflection of his glory. Woman, in turn, is the reflection of man's glory. 8 Man was not made from woman but woman from man. 9* Neither was man created for woman but woman for man. 10* For this reason a woman ought to have a sign of submission on her head, because of the angels. 11 Yet, in the Lord, woman is not independent of man nor man independent of woman. 12 In the same way that woman was made from man, so man is born of woman; and all is from God. 13 I will let you judge for yourselves. Is it proper for a woman to pray to God unveiled? 14 Does not nature itself teach you that it is dishonorable for a man to wear his hair long, while the long hair of a woman is her glory? 15 Her hair has been given her for a covering. 16 If anyone wants to argue about this, remember that neither we nor the churches of God recognize any other usage.

The Lord's Supper. 17† What I now have to say is not said in praise, because your meetings are not profitable but harmful. 18* First

* 7: Gn 1, 27; 5, 1. 9: Gn 2, 21ff. 10: 14, 34. 18: 1, 10ff. 22: Jas 2, 5ff. 23: 10, 16f; Mt 26, 26-29; Mk 14, 22-25; Lk 22, 14-20. 25: Ex 24, 8; Heb 8, 6-13. 32: Dt 8, 5; Heb 12, 5ff. 12, 2: Heb 2, 18f. 3: Mk 9, 39; 1 Jn 4, 2f.

† 11, 17-34: Paul concerns himself with the proper celebration of the eucharistic liturgy (33f). He has become aware that at the agape preceding the celebration of the Eucharist, the mutual charity of sharing food and companionship is being violated through discrimination against the needy (21f). Moreover, even drunkenness has not been unknown (21). In this earliest written account of the Lord's Supper Paul emphasizes its sacrificial aspect, i.e., the proclamation of Jesus' death as atonement for sin (23-26). Participation in this mystery requires a clear conscience (27ff). Abuse of the mystery on the part of some is the cause of their punishment through illness and death (30ff).

12, 1—14,40: Here Paul speaks of special spiritual gifts (charisms) enabling individuals to exercise an office or function within the community. He provides a list of charisms in 12, 8ff (cf Rom 12, 6ff; Eph 4, 11) which he wishes to be recognized as a manifestation of the presence of the Holy Spirit (3-11), each contributing in its own way to the good of the whole community (12-30). (Paul does not value the charisms for their own sake, since Christian love is the only enduring gift of God: cf 12, 31—13, 13). Corinthians may lawfully desire to possess the charisms, but they should aspire especially to the gift of prophecy (probably, the gift of directing the community in new situations, and of revealing what could not otherwise be known; cf 14, 3.30; Acts 13, 1f). The apostle criticizes the overstressing of the gift of tongues (probably ecstatic utterances requiring an interpreter; cf 14, 1-25), and directs that this gift be employed only when an interpreter is present. At the assembly no more than three persons, not including women, are to act on the basis of a charism (26-40).

of all, I hear that when you gather for a meeting there are divisions among you, and I am inclined to believe it. 19 There may even have to be factions among you for the tried and true to stand out clearly. 20 When you assemble it is not to eat the Lord's Supper, 21 for everyone is in haste to eat his own supper. One person goes hungry while another gets drunk. 22* Do you not have homes where you can eat and drink? Would you show contempt for the church of God, and embarrass those who have nothing? What can I say to you? Shall I praise you? Certainly not in this matter!

23* I received from the Lord what I handed on to you, namely, that the Lord Jesus on the night in which he was betrayed took bread, 24 and after he had given thanks, broke it and said, "This is my body, which is for you. Do this in remembrance of me." 25* In the same way, after the supper, he took the cup, saying, "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me." 26 Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes! 27 This means that whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord. 28 A man should examine himself first; only then should he eat of the bread and drink of the cup. 29 He who eats and drinks without recognizing the body eats and drinks a judgment on himself. 30 That is why many among you are sick and infirm, and why so many are dying. 31 If we were to examine ourselves, we would not be falling under judgment in this way; 32* but since it is the Lord who judges us, he chastens us to keep us from being condemned with the rest of the world. 33 Therefore, my brothers, when you assemble for the meal, wait for one another. 34 If anyone is hungry let him eat at home, so that your assembly may not deserve condemnation. As for other matters, I shall give instructions when I come.

V: SPIRITUAL GIFTS

CHAPTER 12

Variety and Unity. 1† Now, brothers, I do not want to leave you in ignorance about spiritual gifts. 2* You know that when you were pagans you were led astray to mute idols, as impulse drove you. 3* That is why I tell you that nobody who speaks in the Spirit of God ever says, "Cursed be Jesus." And

the content of the given religious system to which a human culture is heir.

The Epistle to the Romans contains a powerful exposition of the doctrine of the supremacy of Christ and of faith in him as the source of salvation. It is an implicit plea to the Christians of Rome to hold fast to that faith. They are to resist any pressure put on them to accept a doctrine of salvation through works of the law. At the same time they are not to exaggerate Christian freedom through repudiation of law itself.

Romans is a well-constructed epistle. It is divided as follows:

I: Introduction (1, 1-17)
II: Humanity without Christ (1, 18—3, 20)
III: Salvation through Faith in Christ (3, 21—5, 21)
IV: Justification and the Christian Life (6, 1—8, 39)
V: Israel's Present Rejection (9, 1—11, 36)
VI: The Duties of Christians (12, 1—15, 13)
VII: Conclusion (15, 14—16, 27)

I: INTRODUCTION

CHAPTER 1

Greetings. 1*† Greetings from Paul, a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God 2 which he promised long ago through his prophets, as the holy Scriptures record— 3* the gospel concerning his Son, who was descended from David according to the flesh 4*† but was made Son of God in power according to the spirit of holiness, by his resurrection from the dead: Jesus Christ our Lord. 5† Through him we have been favored with apostleship, that we may spread his name and bring to obedient faith all the Gentiles, 6 among whom are you who have been called to belong to Jesus Christ.

7 To all in Rome, beloved of God and called to holiness, grace and peace from God our Father and the Lord Jesus Christ.

Paul and the Romans. 8* First of all, I give thanks to God through Jesus Christ for all of you because your faith is heralded throughout the world. 9 The God I worship in the spirit by preaching the gospel of his Son will bear witness that I constantly mention you in prayer, 10* always pleading that somehow by God's will I may at last find my way clear to visit you. 11 For I long to see you and share with you some spiritual gift to strengthen you—12 rather, what I wish is that we may be mutually encouraged by our common faith. 13* My brothers, I want you to know that I have often planned to visit you (though up to now I have been kept from it) in order to do some fruitful work among you, as I have among the other Gentiles. 14 I am under obligation to Greeks and non-Greeks, to learned and unintelligent alike. 15 That is why I am eager to preach the gospel to you Romans as well.

God's Power for Salvation. 16† I am not ashamed of the gospel. It is the power of God leading everyone who believes in it to salvation, the Jew first, then the Greek. 17*† For in the gospel is revealed the justice of God which begins and ends with faith; as Scripture says, "The just man shall live by faith."

*
1, 1: Gal 1, 15.
3: Rv 22, 16.
4: 10, 9.
8: 16, 19; 1 Thes 1, 8.
10: 1 Thes 2, 17.
13: Acts 19, 21.
17: Hb 2, 4; Gal 3, 11; Heb 10, 38.

†
1, 1-7: The address follows the epistolary style of Paul's time, naming the sender and the addressees and extending good wishes (1.7). Paul proclaims the Christian faith in the humanity of Jesus (v 3) and in his divine sanctifying power (v 4).

1, 4: *Was made Son of God in power:* other possible translations are: "was declared" or "proclaimed the powerful Son of God." *By his resurrection from the dead:* the resurrection made Jesus a "life-giving spirit" (1 Cor 15, 45), able to communicate the Spirit to those who believe in him. This is the power which he now exercises as exalted Son of God.

1, 5: Paul recalls his apostolic office, implying that the Romans know something of his history.

1, 16f: The principal theme of the letter is salvation through faith. *I am not ashamed of the gospel:* a reminder of the criticism which Jews and Gentiles leveled against the doctrine of the crucified Savior; cf 1 Cor 1, 23f. Paul affirms, however, that it is precisely through the crucifixion and resurrection of Jesus that God chose to manifest his saving will and power. The apostle appeals through Jesus and his teaching for a faith to be held by all the world.

1, 17: *In the gospel is revealed the justice of God which begins and ends with faith:* the gospel is concerned with Jesus, in whom God has made known his saving presence and justice in history. Through Jesus, God offers the gift of faith, which makes his saving action effective in man. It manifests God's supremacy over man and his destiny, and likewise moves man to respond to the divine generosity. Faith makes clear the purpose and meaning of the Old Testament, revealing through the history of Israel the inability of man to effect his salvation in terms of covenant law.

II: HUMANITY WITHOUT CHRIST

Punishment of Idolatry. 18† The wrath of God is being revealed from heaven against the irreligious and perverse spirit of men who, in this perversity of theirs, hinder the truth. 19 In fact, whatever can be known about God is clear to them; he himself made it so. 20* Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he has made. Therefore these men are inexcusable. 21* They certainly had knowledge of God, yet they did not glorify him as God or give him thanks; they stultified themselves through speculating to no purpose, and their senseless hearts were darkened. 22 They claimed to be wise, but turned into fools instead; 23* they exchanged the glory of the immortal God for images representing mortal man, birds, beasts, and snakes. 24* In consequence, God delivered them up in their lusts to unclean practices; they engaged in the mutual degradation of their bodies, 25 these men who exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator—blessed be he forever, amen! 26 God therefore delivered them up to disgraceful passions. Their women exchanged natural intercourse for unnatural, 27 and the men gave up natural intercourse with women and burned with lust for one another. Men did shameful things with men, and thus received in their own persons the penalty for their perversity. 28 They did not see fit to acknowledge God, so God delivered them up to their own depraved sense to do what is unseemly. 29 They are filled with every kind of wickedness: maliciousness, greed, ill will, envy, murder, bickering, deceit, craftiness. They are gossips 30 and slanderers, they hate God, are insolent, haughty, boastful, ingenious in their wrongdoing and rebellious toward their parents. 31 One sees in them men without conscience, without loyalty, without affection, without pity. 32 They know God's just decree that all who do such things deserve death; yet they not only do them but approve them in others.

*
20: Wis 13, 1-9; Acts 17, 24-29; 1 Cor 1, 21.
21: Is 5, 21; 1 Cor 1, 19f.
23: Jer 2, 11.
24: Wis 12, 24; 13, 10f; Eph 4, 19.
2, 1: Mt 7, 1.
5: Acts 7, 51.
11: Dt 10, 17; Acts 10, 34.
13: Lk 8, 21; Jas 1, 22-25.

†
1, 18-32: The conversion of the Gentiles through the gospel preaching constituted the divine indictment against paganism, which error had benighted and moral depravity had corrupted. It was the evil will of the pagan world that provoked the divine anger and abandonment (v 18). Contrary to nature itself which provides evidence of God's existence, power, and divinity through creation (19f), pagan society misread the evidence, fashioned gods of its own that could not exert any moral restraint, and freely indulged its perverse desires through every kind of wickedness (21-32; cf Wis 13, 1—14, 31).

2, 1—3, 9: The key to this passage is in the final verse: *We have already brought the charge against Jews and Greeks alike that they are under the domination of sin.* This judgment is based on the doctrine of universal salvation through the redemptive death of Christ. The Jew cannot condemn the sins of Gentiles without implicitly condemning himself (2, 1-11). He cannot reasonably demand from them the standard of conduct inculcated in the Old Testament since God did not address its revelation to them. Rather, God gave the Gentile the law of reason and conscience by which he was to be judged (2, 12-16). Not mere possession of the law by Jew or Gentile, but observance of it, is evidence of virtue (2, 17-29). Paul responds to the objection that his teaching on the sinfulness of all humanity detracts from the religious privileges of Israel, by stressing that the Jew always remained the vehicle of God's revelation despite his sins. His privileges depend, not on his own attainments, but on the fidelity of God (3, 1-4).

CHAPTER 2

God's Just Judgment. 1*† That is why every one of you who judges another is inexcusable. By your judgment you convict yourself, since you do the very same things. 2 "We know that God's judgment on men who do such things is just." 3 Do you suppose, then, that you will escape his judgment, you who condemn these things in others yet do them yourself? 4 Or do you presume on his kindness and forbearance? Do you not know that God's kindness is an invitation to you to repent? 5* In spite of this, your hard and impenitent heart is storing up retribution for the day of wrath when the just judgment of God will be revealed, 6 when he will repay every man for what he has done: 7 eternal life to those who strive for glory, honor, and immortality by patiently doing right; 8 wrath and fury to those who selfishly disobey the truth and obey wickedness. 9 Yes, affliction and anguish will come upon every man who has done evil, the Jew first, then the Greek. 10 But there will be glory, honor, and peace for everyone who has done good, likewise the Jew first, then the Greek. 11* With God there is no favoritism.

Judgment by the Interior Law. 12 Sinners who do not have the law will perish without reference to it; sinners bound by the law will be judged in accordance with it. 13* For it is not those who hear the law who are just in the sight of God; it is those who keep it who will be declared just. 14 When Gentiles who do not have the law keep it as by instinct, these men although without the law serve as a law for themselves. 15 They show that the demands of the law are written in their hearts. Their conscience bears witness

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Marge Ragona

THE MYSTERY RELIGIONS AND PAUL

ROMANS I: 18-27 AND I CORINTHIANS 6:9-11

The mystery religions were one of the facets of religious life with which Paul, of necessity, had to exist. H. Wayne House, in an article which deals primarily with glossolalia, states, "Corinthian Christians brought aspects of their pagan background into their worship and theology." and "Scholars of the History of Religions school earlier in this century believed that Christians, including those at Corinth, were affected by the Hellenistic mystery relgions."1

If there is any evidence that Paul was speaking to persons who followed the mystery religions, it is likely that not only did he have to instruct them in the question of ecstasy (hence glossolalia) but he certainly had to instruct them in sexual matters which were leftover from their pagan past.

Though There is an issue of the individualism of ecstasy and Tongues vs. the communitarian character of the charisms that the Corinthians needed instruction in. The whole polemic A major polemic in I Cor. is against those who would establish an elite based on possession of certain "spiritual" gifts.

It is the purpose of this paper to discuss two passages in which Paul deals with homosexuality (if indeed that is what he is dealing with at all) and to attempt to interpret them as remnants of Paul's reaction to those who followed the mystery relgions and not merely as a discussion of Paul dealing with the general topic of homosexuality.

For anyone unfamiliar with the mystery religions, a brief synopsis of its worship pattern and beliefs is necessary. Four major types of mystery religions were alive at the time of Paul. Paul LaTourette, in A History of Christianity, discusses the origins of these in Egypt, Syria, Anatolia and Persia. The Egyptian form centers on Isis-Osiris, the Syrian on the cult of

Ishtar coming down through history to become the cult of Artemis of Ephesus, the Anatolian descends through history to the cult of Cybele-Attis (Dionysius/Bacchus/Orpheus), and the Persian in the religion of Mithraism. All four have marked similarities, having their origin in fertility rites and centering on a god/goddess who had died and risen again, symbolizing the death and resurrection of the vegetation/cereals/wines of the areas, killed by the scorching sun and lack of rain, and brought back to life by the rainy season.[2]

Many different rites are incorporated in these religions, but the most common deal with sympathetic magic in the form of sexually-related ecstasies and their relationship with "seed." In the form of the mystery which relates to Dionysius, for example, the devotees drink of the fruit of the vine, ate of the flesh of a newly slain bull (still dripping blood) and thus partook of the life of the God. They engaged in sacred dances which induced ecstasy and in which they were supposedly possessed by the spirit of the God.[3] Followers of the mystery which was associated with the Magna Mater, the Great Mother, who loved the virgin-born shepherd Attis, mourned the death of Attis, and then as a climax of a wild dance, emasculated themselves. This was followed by a day in which the resurrection of Attis was celebrated. In Cretan areas, a taurobolium was used, in which the devotees bathed in the blood of a slain bull, celebrating the killing of the bull and the restoration of fertility to the land. Mithraism also employed the symbol of the bull, but in this case Mithra slew the bull and from the bull's blood dripping on the land grew the wheat.

In Preumm's article, he suggests that the mystery and the secrecy of the religions had to do with the sexual aspects of the initiations, etc.[4] It is no secret that one of the acts which the women performed was to transfer

"sacred objects" (olosboi) from a box to a basket and back, with a formula which reads, " I have fasted, I have drunk of the sacred cup (kukeon), I have taken (and the author refuses to translate the word 'olosboi') [the things] from the sacred chest, having tasted thereof I have placed them into the basket and again from the basket to the chest." The olosboi are phalli, and a photograph in Homosexuality in Ancient Greece shows an ancient picture from the Villa dei Mysteri at Pompeii of a woman doing exactly that. The olosboi, additionally, are in the form of phallus-birds with a single eye. (When the Pompeii exhibit was in Boston, I personally made a tour of the Mystery Temple which was part of the touring exhibit, and can personally attest to the multiplicity of phalli of various types, sizes and uses to which they were put as depicted in the pictures of the rites on the walls of the temple.) Males, in these same rites, were spoken of as "orgeones" that is, those who celebrate the orgies which take place on a "kline" or couch and symbolize the "enthronismos" of the Magna Mater by the "corybantes."

Paul, in Romans 1 (which, by the way, in the New American Bible, has the pericope entitled "Punishment of Idolatry") discusses both the philosophers, i.e. "Therefore these men are inexcusable. They certainly had knowledge of God, yet they did not glorify him as God or give him thanks; they stultified themselves through speculation to no purpose, and their senseless hearts were darkened. They claimed to be wise, but turned into fools instead;" and the pagans. The description of what the men did, if one is aware of the mystery religions is very clear. "They exchanged the glory of the immortal God for images (eikons) representing mortal man, birds (phallus-birds?), beasts (bulls?), and snakes (also phalloi). In consequence, God delivered them up in their lusts to unclean practices; they engaged in the mutual degradation of

their bodies, these men who exchanged the truth of God for a lie and worshiped and served the creature (Attis?) rather than the Creator -- blessed be he forever, amen! God therefore delivered them up to disgraceful passions. Their women exchanged natural intercourse for unnatural (with phalloi?) and the men gave up natural intercourse with women and burned with lust for one another. Men did shameful things with men (in the Mithraic secret chambers in rites limited only to men?) and thus received in their own persons the penalty for their perversity (emasculation?)."

Additionally, the passage in I Corinthians 6:9 and 10 needs to be looked at in terms of the items usally spoken of as dealing with homosexuality as possibly also dealing with followers of mystery religions. Unfortunately, traditional exegesis ignores the meaning of the Greek words, and confuses a number of issues. The New American Bible, and many others, translate the Greek words "malakoi" and "arsenokoitai" as catemite and sodomite, and in interpretations of these words describe the catemite as the effeminite partner and the sodomite as the masculine partner in a homosexual relationship. A catemite was a Roman male prostitute. Sodomites take their name from the city of Sodom, whose sin according to very late (300 B.C. Philo Judeus) interpretation, was anal intercourse. To the Greeks, both of these words were unknown in their modern connotation. The male partners in a Greek homosexual relationship were erastes and eromanos.[5] Malakoi in its Greek sense means voluptuous or soft (in the sense that fabric is soft) and may well have been directed by Paul at the Hedonists. Arsenokoitai is a much more interesting word. The Greek prefix arseno means strong, and in the context of the mystery religions a very interesting piece of liturgy occurs in the Eleusinian mystery rites. In the rites pertaining to Demeter (a cereal goddess) a freshly cut

cf. Gal 3:28 same word ← arsēn male + koitē bed

stalk of wheat is raised and the priest cries out loudly, so that all assembled can hear, "The exalted goddess bore a holy boy, the strong one bore a strong child." Arsenokoitai is strong one. Therefore, I would suggest that Paul is contrasting along with fornicators, idolators, adulterers, followers of the soft ones (the Hedonists) and followers of the strong ones (the bull enthusiasts, Mithraists and Eleusinians); thieves, misers, drunkards (followers of Dionysius), slanderers and robbers, etc. (And, I suspect, that if we looked at all of the philosophies, religions, and practices followed at Corinth, we could attach all of the words to some belief or other current at the time.)

While this is only a short paper, I have been convinced by this research that Paul has in both Corinthians and Romans dealt extensively with the mystery religion followers who are drawn to Christianity for the very same reason that they were drawn to the mystery religion. Both religions deal with mediating a better life after death, both deal with a figure who dies and is reborn, both deal with a blessed life after initiation (albios in the mystery religion has essentially the same meaning as makarios does in the Sermon on the Mount, equalling "blessed."), and both require an initiation into a sacred mystery (baptism-going down into the water equalling katabasion, the ritually enacted descent into Hades.)

As a gay person, I am convinced that what Paul was describing was not a total rejection of the homosexual (for there is evidence to suggest that he sends greetings to one nick-named Erastus and greets the Emperor's male lover as well), but was speaking, as he does later when he addresses the subject of tongues to the followers of the mystery religions as well on the subject of sexual idolatry.

This overlooks The KOITAL (bed) part of the word

There is a point to what you say but take care - These lists of virtues & vices get somewhat stereotyped nor are they unique to Christian writers nor even original with Christian writers.

In the 30's & 40's esp. there was considerably speculation that Christianity was a kind of mystery religion. Scholarly opinion has moved away from seeing a strong influence on Christianity by the mystery religions. Still all influence cannot be denied. Hopefully we'll have time to explore this in class

IT is invariably behavior which Paul rejects and not people. Even, as in 1 Cor 5:1-5, when he calls for the excommunication of someone it is because of their behavior - his hope remains for the person.

no nickname here. Erastus is attested in contemporaneous inscriptions as a proper name.

Another passage of interest would be 1 Cor 11:2-16. Cf. Jerome Murphy-O'Connor, "Sex and logic in 1 Corinthians 11:2-16" Catholic Biblical Quarterly 42(4,1980) pp. 482-500. sees homosexuality as lying behind the passage.

1 House, H. Wayne. "Tongues and the Mystery Religions of Corinth," Bibliotheca Sacra 40 (558,'83). pp 3.

2 The New Catholic Encyclopedia, "Mystery Religions, Greco-Oriental," by Karl Pruemm, pp. 153-165.

3 Latourette, Kenneth Scott, A History of Christianity (New York, Harper and Row, Rev. Ed. 1975), p. 24ff.

5 Dover, Kenneth James, Greek Homosexuality, (Cambridge, Mass. , Harvard, 1978), photographs R259 and R1071, text p.16.

6 Symonds, John Addington, A Problem in Greek Ethics, (London, (s.n.), 1901), p. 8.

4 Pruemm, op. cit., p.157.

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13 But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; 17 then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

5 But as to the times and the seasons, brethren, you have no need to have anything written to you. 2 For you yourselves know well that the day of the Lord will come like a thief in the night. 3 When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape. 4 But you are not in darkness, brethren, for that day to surprise you like a thief. 5 For you are all sons of light and sons of the day; we are not of the night or of darkness. 6 So then let us not sleep, as others do, but let us keep awake and be sober. 7 For those who sleep sleep at night, and those who get drunk are drunk at night. 8 But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. 9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us so that whether we wake or sleep we might live with him. 11 Therefore encourage one another and build one another up, just as you are doing.

9 But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another; 10 and indeed you do love all the brethren throughout Macedo'nia. But we exhort you, brethren, to do so more and more, 11 to aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; 12 so that you may command the respect of outsiders, and be dependent on nobody.

12 But we beseech you, brethren, to respect those who labour among you and are over you in the Lord and admonish you, 13 and to esteem them very highly in love because of their work. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.

2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from unchastity; 4 that each one of you know how to take a wife for himself[c] in holiness and honour 5 not in the passion of lust like heathen who do not know God; 6 that no man transgress, and wrong his brother in this matter,[d] because the Lord is an avenger in all these things, as we solemnly forewarned you. 7 For God has not called us for uncleanness, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

15 See that none of you repays evil for evil, but always seek to do good to one another and to all. 16 Rejoice always, 17 pray constantly, 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 19 Do not quench the Spirit, 20 do not despise prophesying, 21 but test everything; hold fast what is good, 22 abstain from every form of evil.

4 Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more.

23 May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 24 He who calls you is faithful, and he will do it.

25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that this letter be read to all the brethren.
28 The grace of our Lord Jesus Christ be with you.

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I
Stock apocalyptic references
rapture
typical convention in Graeco-Roman world.
love
unexpected
do not what to suppose
Knows how to recognize day of the Lord.
wailing dead - heathen
t. thenai - "to place"
Holiness
leads into last chiasm

Gal. 6:3-17

3 For if anyone thinks himself to be something nothing being, he deceives
4 himself; but let each one test his own work and then in himself alone
5 will he have the boast and not in the other; for each one will bear his
own load.

6 But let the one share who is being catechized the word with the
catechizer in all good things.

7 Be not led astray, God is not mocked; for whatever sows a man this
also he will reap;

8 because the sower to the flesh from the flesh reaps corruption,
but the sower to the Spirit reaps life eternal.

9 But in doing good let us not be remiss, for in proper time we
shall reap not failing.

10 So, therefore, as time we have, let us work good toward all, and
most of all toward the household of the faith.

11 Behold, in large letters to you I write in my hand.

12 As many as

will to face well in flesh
these compel you to be circumcised cuted
only in order that for the cross of Christ not they are perse-
13 For not the circumcised themselves the law keep
but

will
you to be circumcised
in order that in your flesh they may boast

displaced center

14 But for me let it not happen to boast except
in the cross of our Lord Jesus Christ through
whom to me the world crucified and I to the world.

15 For not circumcision anything is nor uncircumcision
but a new creation.

16 As many as

This canon will be grounded in, peace upon you and mercy, and upon the
Israel of God.

new creation in the Spirit

17 Of the rest, let no one cause me troubles; for I bear the brands of Jesus
in my body.

prevalent in the West. In the first centuries of the Christian era, while Christianity was expanding in the Empire, it was increasingly the speech of much of the population on the western borders of the Mediterranean. A religion which employed Greek and Latin, and especially Greek, had advantages over rivals which did not and might gain an Empire-wide hearing.

Important also was the religious and moral hunger which characterized much of the populace of the basin of the Mediterranean in the centuries in which Christianity was having its early development. The formation of an all-embracing empire promoted the decay of the local religious cults of the several states and cities which were brought within the inclusive political unity. To be sure, many were maintained as a matter of custom or civic pride, but the heart had largely gone out of them. Then, too, the advancing intelligence and moral sensitivity of the times cast doubt upon the stories about the gods. Many of these were both incredible to an educated mind and offensive to the morally sensitive. The gods were not as good as the best men of the period and could command respect only if the stories about them were treated as myths and allegorized. The age had in it much of moral corruption. Yet it also had consciences which revolted against the excesses of the day. A religion which offered high moral standards and the power to attain them would be welcomed by the more serious.

The times brought with them much of insecurity. In the comprehensive political unity many individuals were uprooted from their accustomed environment and either as slaves, as soldiers, or by free choice found themselves unsupported by the social group in which they had been reared. While in part outwardly preserved and even strengthened, the old city states which had characterized the Mediterranean world and which gave their free citizens a sense of community were basically weakened, absorbed in the large impersonal Empire. Millions were disinherited and deracinated, slaves on the great landed estates or in city mansions, many of them from distant parts of the Empire. They were hungry for a faith which would bring them self-respect. They sought sustaining companionship, many of them in fellowships which combined religious with social purposes. Longing for the assurance of personal immortality was widespread and reached out wistfully for satisfaction through religious faith and ceremonial. As cities multiplied and grew in size, made up as many of them were of strangers and their children, and, like the Empire, impersonal, they provided favourable environment for novel religious ideas and for religious fellowships. They were melting pots into which many religions entered.

When, towards the close of the second century, disasters began to overtake

the Roman Empire and society was threatened with progressive disintegration, many turned to religion for the remedy. Augustus and his successors had not solved the basic problems of the Mediterranean world. They had obscured them. For what appeared to be a failure in government they had substituted more government, and government was not the answer. Confidence in man's ability and reason was shaken. There was a widespread "loss of nerve." Religion was looked to for the sense of safety which had been lost. Moreover, there was a groping towards some kind of theism, towards a unifying principle or deity which could bring cohesion and in the confusion yield an inkling of a universe which would correspond to the political and economic unity which the Roman Empire had brought to the Mediterranean world. Distrusting themselves and their reason, men looked for the answer in antiquity and in religions which could claim the sanctions of the ancients and of long generations of believers.

Religious Rivals for the Allegiance of the Græco-Roman World

Although conditions in the Græco-Roman world favoured the spread of a faith, they did not necessarily mean that Christianity would be the religion which would triumph. The competitors were many. Several of these appeared to have a marked advantage over Christianity. Indeed, at its outset, Christianity seemed to be one of the least of many rivals and with no promise of success against the others. We cannot undertake here even to name all the contenders for the religious allegiance of the Mediterranean Basin. We must, however, say something concerning the more prominent of them.

Some cults were maintained by the state. These included the gods of Rome and those of the cities of the Empire. The Roman Empire was in part a congeries of city states. Many of these cities had existed before the formation of the Empire and had been autonomous. Each had felt itself dependent upon the favour of its gods and had seen to it that the worship of its official divinities was maintained. As we have suggested, the state religions were no longer believed in as strongly as formerly. However, the continuance of their rites was believed to be necessary for the welfare of society. They were, accordingly, kept up, often with great pomp.

Outstanding among the officially supported cults was that of the Emperor. The East had long been familiar with a ruler who was also a divinity. Alexander the Great had been accorded that rôle, as had many another potentate in the Orient. It was natural that Augustus, who had brought peace to the distraught Mediterranean world, should be hailed as an incarnation of divinity. Statues of him were erected and religious ceremonies were instituted for him.

An imperial cult followed. It might call forth little personal devotion. However, it was regarded as a safeguard of law and order and important for the preservation and prosperity of the realm. Dissent from it might well be interpreted as treasonable and anarchistic.

Prominent, too, were the mystery religions, but in a different way and with distinctive purposes. They were secret in many of their ceremonies and their members were under oath not to reveal their esoteric rites. Since after a few centuries they completely disappeared, we know them only imperfectly. They arose chiefly in the East—in Egypt, Syria, Anatolia, and Persia. Numbers of them centred about a saviour-god who had died and had risen again. The god and the story about him varied from cult to cult. As the cults spread within the Empire they copied from one another in the easy-going syncretism which characterized much of the religious life of that realm and age.

Several of the mysteries were built around Dionysus. According to the stories told about him, Zagreus, the son of Zeus by Persephone, was born in the form of a bull. He was destined to rule the world, but was torn apart and eaten by the jealous Titans. But Athena saved his heart, Zeus swallowed it, and when Semele bore Dionysus to Zeus, Dionysus was Zagreus reborn. He was also often given the name Bacchus. The reason for the association of the bull with fertility cults is obvious. In the cruder of Dionysiac mysteries, the devotees drank of the fruit of the vine, for Dionysus or Bacchus was the god of wine as well as of animal and vegetable life. They also ate of the flesh of a newly slain bull, still dripping blood, and thus partook of the life of the god. They engaged in sacred dances which induced ecstasy and in which they were supposedly possessed by the spirit of the god.

Various sects associated with the name of Orpheus, who by his playing charmed men and beasts, also had the Dionysus myth at their heart. Less orgiastic and more ethical than the crasser Dionysiac cults, they assumed as axiomatic a conviction widely held in the Hellenistic world that matter and flesh are evil and that the soul of man must be free from contamination with them. They also taught that men are born and reborn, in each reincarnation imprisoned in the flesh and subject to those ills to which flesh is heir, unless the soul can be freed from the body. That separation accomplished, the soul would live forever in bliss. The emancipation was to be achieved through initiation into the cult, with cleanliness and asceticism. After a ritualistic meal of raw meat, the votaries remained vegetarians. Thus they avoided further contamination with flesh.

Prominent among the mysteries were those associated with *Magna Mater*, the Great Mother, who loved the virgin-born shepherd Attis. Attis died, slain either by his enemies or by his own hand (if the latter, by emasculation).

Magna Mater mourned for him, effected his resurrection, and he became immortal. Postulants for full-fledged initiation mourned for Attis, and then, as the climax of a wild dance, emasculated themselves. This was followed by a day in which the resurrection of Attis was celebrated, and the devotees felt themselves united with Attis and so participants of his immortality. There was a lay membership of men and women which did not entail mutilation. Associated with this cult, but borrowed from elsewhere, was the *taurobolium*. In this a bull was killed and the devotees bathed in its blood as means of dying to the old life and being born again.

Somewhat similar cults had as their centre a young god whom the Greeks called Adonis and who died and rose again. In like manner another set of mysteries clustered around the myth of Osiris, a king who had been killed by his brother. His widow, Isis, mourning, sought him, until, finding his body, she revived it, and Osiris became the ruler of the dead. In the religion which developed around this myth, Serapis replaced Osiris and Isis was emphasized. The chief shrine was the Serapeum, obviously named for Serapis, in Alexandria. From that leading mart it spread by the trade routes to much of the Empire.

The Eleusinian mysteries, developed near Athens, had as their inspiring focus rites which dramatized the death of vegetation in the autumn and winter and the resurrection of life in the spring. This they did through the nature myth of Persephone, who was carried off by Hades to the underworld, was sought by her mourning mother, Demeter, was restored to the world of light, but was compelled to return to the underworld for part of each year.

Very widespread was the mystery religion which had Mithra for its main figure. Mithra, a god of Persian origin, was usually represented as bestriding a bull and slaying it. From the dying bull issued the seed of life for the world, and hence the act became the symbol of regeneration. The cult practised baptism and had a sacramental meal. Its membership was restricted to men and its places of worship, crypts or underground caverns, were too small to accommodate more than a very few at a time.

Almost all the mystery cults eventually made their way to Rome, the capital and chief city of the Empire. They also penetrated much of the Empire. Their appeal seems to have been the assurance of immortality which they gave to their members, combined with a fellowship which many craved in a world in which large numbers were uprooted individuals.

Akin to the mystery religions was Hermeticism, represented by a body of literature which claimed as its author Hermes Trismegistus. This literature presented a way of redemption of the spirit from the trammels of matter which issued in immortality. Like the mysteries and much of the thought

of the day, it held as axiomatic a dualism which regarded matter as evil and spirit as good. Seeking to obtain emancipation from the flesh, it was strongly ascetic, inculcating abstinence from the pleasures of the flesh and opposing malice, envy, deceit, anger, and avarice. Like so much of the religious life of the Græco-Roman world, it was syncretistic. It mixed polytheism, pantheism, and astrology.

Hermeticism was representative of a religious strain known as Gnosticism which was greatly to influence Christianity in its earlier centuries. Although the majority of Christians ultimately rejected it, Gnosticism and the struggle with it had enduring effects upon Christianity. Pre-Christian in its origin, Gnosticism assumed, as did so much of Hellenistic thought, a sharp disjunction between matter and spirit. It offered a way of emancipation from the material world into the realm of pure spirit, and into freedom from the fatalistic control by the astral powers which underlay the current belief in astrology. It claimed possession of a secret *Gnosis,* or knowledge, through which this could be obtained, and made much af sacraments, ceremonial washings, and other rites. Like the mystery religions, it was for the privileged few who shared the knowledge through which emancipation was to be achieved. It took over from any source whatever it deemed of value.

Philosophy was popular in the Mediterranean world into which Christianity came. Very little which was fresh was being thought or said. The only major new school of philosophy which emerged after the birth of Jesus was Neoplatonism, and that, as its name indicates, was largely a development from Platonism and had in it little if anything that was basically original. Indeed, it represented a tendency which can be traced back at least as far as the first century of the Christian era. In its flowering it incorporated borrowings from more than one of the schools which had gone before it.

The philosophies which were most prominently represented in the world into which Christianity came were Stoicism, Epicureanism, the Peripatetics (carrying on the Aristotelian tradition), the Pythagoreans, the Platonists, and the Cynics.

Stoicism was very influential among many in high places. It drew much from Aristotle. It believed the universe to be a universe, an organic whole, with both body and soul, and governed by Reason which expresses itself in natural law. Stoicism was a pantheistic philosophy which regarded God as permeating all things but not being independent of them. Every man, it held, should live in accordance with the universal Reason which pervades nature. This would entail rational self-control and make one independent of outward circumstances. It meant self-discipline and, for those in public office, a high sense of responsibility. The Stoics held that a bit of the universal Reason is to

be found in every man, that ideally men and gods are members of one society, the city of Zeus, and that all differences of nationality should be merged in the common brotherhood of man. They taught that all men are equal by divine right, declared that in the sight of God the slave is of as much value as the monarch, and maintained that all are entitled, as sons of God, indwelt by the universal Reason, to share in the good things of life. Stoicism was to have a marked effect upon many Christians and was to leave traces of its beliefs in some phases of Christianity.

Of the Epicureans and Pythagoreans we need say nothing except to mention them. Of the Peripatetics we may simply remark that Aristotle was later to have a striking influence on Christian thought, an influence which proved very persistent. Nor must the Cynics engage our attention. Unlike the Stoics and the Epicureans, who were largely aristocratic, they addressed themselves to the common folk. Rude of speech, living simply, often rebels against society and not above reproach morally, they harangued audiences wherever they could gather them, denouncing the objects for which men usually strive, including wealth and fame.

Platonism was of very great importance, partly because of the contributions which it made to some other schools through the borrowing which was common in the intellectual world, partly because of its contribution to Neoplatonism, and to no small degree because of the effect of its patterns of thought upon Christian theology.

Neoplatonism, while younger than Christianity, combined, as we have suggested, much from philosophies which had gone before it, including Platonism, Aristotelianism, Stoicism, and Neopythagoreanism. It had a deeply religious quality with a strong mystical trend. It sought through asceticism to curb the flesh and its desires, to purify the human soul of the taint acquired by its departure from its original estate, and by contemplation to attain union with God. Again and again through the centuries Christian mysticism was to be deeply indebted to it.

All these philosophies had a Greek rootage and were developed further in the Hellenistic world into which Christianity early moved. In one way or another they had a strain of dualism. Most of them tended to regard matter as evil, believed the soul of man to be contaminated by it, and sought the emancipation of the soul from its corrupting association.

While most of the philosophies appealed primarily to the educated, those who dabbled in the intellectual life were very numerous. Teachers of philosophy often enjoyed a large popular following and lecture halls for them and their listeners were widespread. The religious aspects of philosophy attracted many

celebrate the feast not with the old yeast, that of corruption and wickedness, but with the unleavened bread of sincerity and truth.

9* I wrote you in my letter not to associate with immoral persons. 10* I was not speaking of association with immoral people in this world, or the covetous or thieves or idolaters. To avoid them, you would have to leave the world! 11* What I really wrote about was your not associating with anyone who bears the title "brother" if he is immoral, covetous, an idolater, an abusive person, a drunkard, or a thief. It is clear that you must not eat with such a man. 12 What business is it of mine to judge outsiders? Is it not those inside the community you must judge? 13* God will judge the others. "Expel the wicked man from your midst."

CHAPTER 6

Lawsuits before Pagans. 1† How can anyone with a case against another dare bring it for judgment to the wicked and not to God's holy people? 2 Do you not know that the believers will judge the world? If the judgment of the world is to be yours, are you to be thought unworthy of judging in minor matters? 3* Do you not know that we are to judge angels? Surely, then, we are up to deciding everyday affairs. 4 If you have such matters to decide, do you accept as judges those who have no standing in the church? 5 I say this in an attempt to shame you. Can it be that there is no one among you wise enough to settle a case between one member of the church and another? 6 Must brother drag brother into court, and before unbelievers at that? 7* Why, the very fact that you have lawsuits against one another is disastrous for you. Why not put up with injustice, and let yourselves be cheated? 8 Instead, you yourselves injure and cheat your very own brothers. 9*† Can you not realize that the unholy will not fall heir to the kingdom of God? Do not deceive yourselves: no fornicators, idolaters, or adulterers, no sodomites, 10* thieves, misers, or drunkards, no slanderers or robbers will inherit God's kingdom. 11* And such were some of you; but you have been washed, consecrated, justified in the name of our Lord Jesus Christ and in the Spirit of our God.

Against Sexual Immorality. 12 "Everything is lawful for me"—but that does not mean that everything is good for me. "Everything is lawful for me"—but I will not let myself be enslaved by anything. 13 "Food is for the stomach and the stomach for food, and God will do away with them both in the end"—but the body is not for immorality; it is for the Lord, and the Lord is for the body. 14* God, who raised up the Lord, will raise us also by his power.

15* Do you not see that your bodies are members of Christ? Would you have me take Christ's members and make them the members of a prostitute? God forbid! 16* Can you not see that the man who is joined to a prostitute becomes one body with her? Scripture says, "The two shall become one flesh." 17* But whoever is joined to the Lord becomes one spirit with him. 18 Shun lewd conduct. Every other sin a man commits is outside his body, but the fornicator sins against his own body. 19* You must know that your body is a temple of the Holy Spirit, who is within—the Spirit you have received from God. You are not your own. 20* You have been purchased, and at a price! So glorify God in your body.

CHAPTER 7

Advice to the Married. 1† Now for the matters you wrote about. A man is better off having no relations with a woman. 2 But to avoid immorality, every man should have his own wife and every woman her own

*
9: 2 Thes 3, 14.
10: Jn 17, 15.
11: Mt 18, 17; 2 Thes 3, 6; 2 Jn 10.
13: Dt 13, 6.
6, 3: Wis 3, 8; Mt 19, 28; Rv 20, 4.
7: Mt 5, 38-42; Rom 12, 17ff; 1 Thes 5, 15.
9: Gal 5, 19ff; Eph 5, 5.
10: 15, 50.
11: Ti 3, 3-7; 1 Jn 2, 12.
14: Rom 8, 11; 2 Cor 4, 14.
15: Rom 6, 12f.
16: Gn 2, 24; Eph 5, 30.
17: Rom 8, 9f; 2 Cor 3, 17.
19: 3, 16f; Rom 5, 5.
20: 3, 23; Phil 1, 20.

†
6, 1-8: The apostle expresses his dismay that the image of mutual charity among Christians is being tarnished by their lawsuits in Roman courts. This is all the more deplorable since Christians are to share with Christ the judgment of the world, and ought therefore to be capable of settling one another's minor cases within the society of believers; cf Dn 7, 22.27.

6, 9-20: Paul insists that the Christian give evidence of the reality of his faith in Christ by living according to a high moral standard. The gravity of the sins mentioned in vv 9f can be gauged from the fact that they exclude the offender from inheriting the kingdom of God. In 6, 12-20 the fornication referred to is probably that of religious prostitution, an accepted part of pagan culture in Rome.

7, 1-11: Paul's teaching concerning marriage and the celibate state is placed in the framework of the second coming of Christ (26.28f); see note on 1 Thes 4, 13-18. The apostle commends sexual asceticism in marriage provided it is agreed to by both parties, spiritually motivated, and not carried beyond either party's limits of control (1-7). The existing practice within the community of widows and widowers remaining unmarried is also commended, without, however, any implication against the freedom to remarry should sexual attraction prove irresistible. Christ's teaching against divorce and remarriage must be strictly adhered to in marriages between Christians; cf Mk 10, 9.

husband. 3 The husband should fulfill his conjugal obligations toward his wife, the wife hers toward her husband. 4 A wife does not belong to herself but to her husband; equally, a husband does not belong to himself but to his wife. 5 Do not deprive one another, unless perhaps by mutual consent for a time, to devote yourselves to prayer. Then return to one another, that Satan may not tempt you through your lack of self-control. 6 I say this by way of concession, not as a command. 7* Given my preference, I should like you to be as I am. Still, each one has his own gift from God, one this and another that.

Advice to the Unmarried. 8 To those not married and to widows I have this to say: It would be well if they remain as they are, even as I do myself; 9* but if they cannot exercise self-control, they should marry. It is better to marry than to be on fire. 10* To those now married, however, I give this command (though it is not mine; it is the Lord's): a wife must not separate from her husband. 11 If she does separate, she must either remain single or become reconciled to him again. Similarly, a husband must not divorce his wife.

Obligation of the Believing Partner. 12*† As for the other matters, although I know of nothing the Lord has said, I say: If any brother has a wife who is an unbeliever but is willing to live with him, he must not divorce her. 13 And if any woman has a husband who is an unbeliever but is willing to live with her, she must not divorce him. 14* The unbelieving husband is consecrated by his believing wife; the unbelieving wife is consecrated by her believing husband. If it were otherwise, your children should be unclean; but as it is, they are holy.

15 If the unbeliever wishes to separate, however, let him do so. The believing husband or wife is not bound in such cases. God has called you to live in peace. 16 Wife, how do you know that you will not save your husband; or you, husband, that you will not save your wife?

No Change To Be Sought. 17† The general rule is that each one should lead the life the Lord has assigned him, continuing as he was when the Lord called him. This is the rule I give in all the churches. 18 Was someone called after he had been circumcised? He should not try to hide his circumcision. Did the call come to another who had never been circumsized? He is not to be circumcised. 19* Circumcision counts for nothing, and its lack makes no difference either. What matters is keeping God's commandments. 20 Everyone ought to continue as he was when he was called. 21 Were you a slave when your call came? Give it no thought. Even supposing you could go free, you would be better off making the most of your slavery. 22* The slave called in the Lord is a freedman of the Lord, just as the freeman who has been called is a slave of Christ. 23* You have been bought at a price! Do not enslave yourselves to men. 24 Brothers, each of you should continue before God in the condition of life that was his when he was called.

The State of Virginity. 25† With respect to virgins, I have not received any commandment from the Lord, but I give my opinion as one who is trustworthy, thanks to the Lord's mercy. 26 It is this: In the present time of stress it seems good to me for a person to continue as he is. 27 Are you bound to a wife? Then do not seek your freedom. Are you free of a wife? If so, do not go in search of one. 28 Should you marry, however, you will not be committing sin. Neither does a virgin commit sin if she marries. But such people will have trials in this life, and these I should like to spare you.

29 I tell you, brothers, the time is short. From now on those with wives should live as though they had none; 30 those who weep should live as though they were not weeping, and those who rejoice as though they were not rejoicing; buyers should conduct themselves as though they owned nothing, 31 and

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7, 7: Mt 19, 12.
9: 1 Tm 5, 11-14.
10: Mt 5, 32; 19, 9.
12: 1 Pt 3, 1.
14: Rom 11, 16.
19: Rom 2, 25; Gal 5, 6.
22: Eph 6, 5-9; Phlm 16.
23: 6, 20.

†
7, 12-16: In the case of marriage between Christians and non-Christians, there must be no divorce as long as the unbelieving partner is willing to live peacefully with the Christian spouse (12f). But if the non-believer wishes to separate, or refuses to live peacefully with the Christian, the latter is no longer bound (15f).

7, 17-24: A degree of importance is attached to the circumstances that basically condition one's life at the time of conversion. Normally, everyone, whether Jew or Gentile, slave or free, should expect to retain his particular state.

7, 25-31: The above principle of retention of one's state applies also to both the unmarried and the married because, in the light of the second coming of Christ, it is not the state that is important but rather the use of it in a spirit of sacrifice, i.e., as though not using it. In this way all things are made subservient to the supreme end of preparedness for Christ's coming in judgment.

22. Kūrīsūna is presumably Kūrīsūnā of Dārā who belonged to the Monastery of Maryabā and who was known to be alive before A.D. 708. *Ibid*, pp. 211-212.
23. White, *Sacorum Evangeliorum*, p. 648.
24. A. Mai, *Scriptorum veterum nova collectio e Vaticanis codibus*, vol. V, part 2 (Rome, 1831), p. 5.
25. A. Baumstark, *Geschichte der Syrischen Literatur* (Bonn, 1922), p. 189.
26. Zuntz, *Ancestry*, p. 25.
27. Hatch, "The Subscription," p. 152, n. 32.
28. White, *Sacrorum Evangeliorum*, pp. 149, 154, 202, 220 and 223.
29. Four of these five marginal notes refer to readings in the text which are marked by asterisks. The one exception is Mark 10:47.
30. Hatch identifies the Old Syriac manuscript used by Thomas with Ms. Syriac Sinaiticus. See his "To What Syriac Version or Versions did Thomas of Harkel Refer in his Margin?" *Journal of Biblical Literature*, 65 (1946), pp. 371-376.
31. Moses Aghelaeus, *Glaphyra S. Cyrilli Alexandri*. Cited by J.S. Assemanus, *Biblioteca Orientalis Clementino-Vaticana*, vol. II (Rome, 1721), p. 83.
32. G. Krüger, "Philoxenus," *The New Shaff-Herzog Encyclopedia of Religious Knowledge*, ed. S.M. *Jackson* and G.W. Gilmore, vol. IX (Grand Rapids, 1950), p. 43.
33. E.g. G. Ridley, J. White, S.P. Tregelles, J.P.P. Martin, A.C. Clark, and S. New.
34. E.g. J.G. Gwynne, J.H. Ropes, G. Zuntz, and A. Vööbus.
35. Hatch, "The Subscription," p. 142, n.6.
36. *Ibid*, p. 143. Hatch obtains this information from Gregory Bar-Hebraeus, *Chronicon Ecclesiasticum*, I, 50.
37. F.M. Abel, "To Ενναταν," *Oriens Christianus*, N.S. 1 (1911), pp. 77-82.
38. "Apophthegmata Patrum," *Patrologia Graeca*, ed. J.P. Migne, vol. LXV (Paris, 1864), col. 256, n. 19.
39. *Ibid*, cols. 196 and 253; vol. LXXXVI, col. 1229.
40. E.H. Hardy, *Christian Egypt: Church and People* (New York, 1952), p. 157.
41. A. Vööbus, *The Pentateuch in the Version of the Syro-Hexapla*, *Corpus Scriptorum Christianorum Orientalium*, vol. 369, Subsidia, Tomas 45 (Louvain, 1975), p. 8.
42. Hardy, *Christian Egypt*, pp. 157-159.
43. G. Grützmacher, "Monasticism," *The New Shaff-Herzog Encyclopedia of Religious Knowledge*, ed. S.M. Jackson and G.W. Gilmore, vol. VII, pp. 462-463.
44. British Library Ms. Add. 14541 on fol. 48b mentions "the convent of the Dalmatians at the Enaton." See W. Wright, *Catalogue of Syriac Manuscripts in the British Museum*, Part II (London, 1871), p. 586. For testimony to other monasteries at the Enaton, see Vööbus, *The Pentateuch*, p. 9, n. 36.
45. Folio 122a of British Library Ms. Add. 14437 has a colophon which informs us that Third (or First) Kings was written in A.D. 616 "in the holy monastery of the Antonians." See Wright, *Catalogue*, Part I (London, 1870), pp. 33-34.
46. A.J. Butler, *The Arab Conquest of Egypt* (Oxford, 1902), p. 74.

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Paul's Theological Foundation for Human Sexuality:

I Cor. 6:9-20 in the Light of Rhetorical Criticism

The latter verses of the sixth chapter of I Corinthians have been described as "somewhat disjointed and obscure." Reason for this has been found in "the unfinished spontaneous nature of these passages" (Héring, 47). Paul's epistles to the Corinthians are occasional letters. Thus, it is argued, no organized presentation of ideas is to be expected in them. The "disjointed" nature of the presentation is natural in the heat of a pastoral concern to solve the critical problems of the new church in Corinth.

In this article we will take issue with this common opinion by applying to the passage in question the tool of rhetorical criticism. This method of analysis has been defined by James Muilenburg as:

> exhibiting the structural patterns that are employed for the fashioning of a literary unit, whether in poetry or in prose, and in discerning the many and various devices by which the predications are formulated and ordered into a unified whole. Such an enterprise I should describe as rhetoric and the methodology as rhetorical criticism (Muilenburg, 8).

We will argue in what follows that I Cor. 6:9-20 is a very carefully constructed literary whole of five stanzas that skillfully utilize classical parallelistic forms. No attempt will be made to present a full exegesis of the passage; rather we will concentrate on the literary forms and try to discover what difference these forms make to our understanding of the material. We will first examine the overall rhetorical forms and then study the various stanzas in the light of their literary structure.

The first three of the five stanzas are as follows *(Cf. Plate 1 on following page)*. In the first stanza (A) we have tried to indicate what may be the central themes by the key words printed to the right of the text. There is the hint of the inversion of topics (this can be called chiasm. We prefer to name it inverted parallelism). It is clear that the "unrighteous" of the first line matches "some of you" in the last line. The double use of the phrase "inherit the kingdom" is an unmistakable use of inverted parallelism. It occurs just before and just after the list of sins. This phrase would indicate that Paul is quoting traditional material. The phrase "the kingdom of God" is rare in Paul and the idea of "inheriting the kingdom" is pure Palestinian rabbinic thought. Thus, with a traditional introduction and conclusion, the list of sins in the center may also be

PLATE I

Stanza A

Do you not know that the *unrighteous*	THE UNRIGHTEOUS
will not *inherit the kingdom of God?*	INHERIT THE KINGDOM
Do not be deceived;	
neither the immoral, nor idolaters,	IMMORALITY
nor adulterers, nor catamites, nor sodomites,	
nor thieves, or the greedy	FOOD AND DRINK?
nor drunkards, nor revilers, nor robbers	
will *inherit the kingdom of God.*	INHERIT THE KINGDOM
And such were *some of you.*	SOME OF YOU

Stanza B

But you were washed,
but you were made holy (sanctified),
but you were justified
in the name of the Lord Jesus Christ
and in the Spirit
of our God.

Stanza C

"All things are lawful for me,"
but all things are not helpful.
"All things are lawful for me,"
but I will not be enslaved by anything.

---

traditional. However there is the probability that its make-up has been influenced by the critical problems that are on Paul's mind as he composes this section. The list has ten sins. It breaks neatly into two sets of five. This in itself can be traced elsewhere in Paul (cf. Col. 3:5, 8). Here the first list is as follows:

PAUL'S LIST	PAUL'S CATEGORIES
Immoral	Heterosexual sin (unmarried)
Idolaters	(Sacred prostitution assumed in a Corinth setting)
Adulterers	Heterosexual sins (married)
Catamites	Passive homosexuality
Sodomites	Active homosexuality

Two types of heterosexual sin and two types of homosexual sin are condemned. There is no indication that one is considered more heinous than the other. Idolatrous worship in Corinth involved sacred prostitution with the priestesses of Aphrodite/Venus and thus the idolatry of Corinth involved fornication. Thus the entire list of five sins is on the topic of sexual immorality.

This cannot be by accident. Granted, the introduction and conclusion are traditional. There are many lists of virtues and vices in the New Testament, but never this kind of a concentration of sexual sins. Catamites is unique to this passage, and sodomites occurs only in one other text (I Tim. 1:10). Clearly, this first half of the list is constructed to focus attention on the topic of sexuality. Thus we prefer to see v. 9 as the beginning of the section (against Conzelmann, 103; Robertson/Plummer, 120; Barrett, 123; Grosheide, 143). Orr/Walther begin the passage with v. 9b. However, if inverted parallelism is involved, the double reference to inheriting the kingdom is

intentionally placed at the beginning and at the end of the list. In short, after affirming that the unrighteous will not inherit the kingdom, Paul gives an unparalleled list of five sins all relating to sexual immorality.

The reason for this special emphasis is obvious. In chapter five Paul has just spoken of the critical problem of the member who is living with his father's wife. Then, in 5:6-8, he relates this case to the health of the entire Christian community and to the sacrifice of Christ. He issues a call to continue relations with such people *in the world* but not *in the church*. In the opening verses of chapter six he diverts to the question of Christians taking lawsuits against Christians to the courts. But then in 6:9 he clearly returns to this problem which seems uppermost in his mind, that of sexual morality and its theological foundations. What then of the second half of the list?

The second set of five sins is comprised of the following:

thieves
greedy
drunkards
revilers
robbers

At first glace this list seems to be a traditional list without any unifying emphasis. We can only cautiously suggest that even as the problem of sexual immorality in the community most likely influenced the selection of sins for the first half, so here the problem of eating and drinking (particularly celebration of the Lord's supper) may have influenced this second half of the list. This problem is outlined in 11:17-34. There we see the themes of drunkenness, greediness and disunity. There we are told that "there are divisions among you," and "one is hungry and another is drunk", and "you despise the church of God and humiliate those who have nothing." With the known divisions in the church (cf. 1:10-17) is it not possible to see the wild scene at the Corinthian communal meals as a group of "greedy, drunkards and revilers," where the greedy stuff themselves while others are hungry; where some get drunk and shout a few insults at their opponents? The beginning and the end of this list of five do not directly fit into this picture. But perhaps the center three are enough to cautiously suggest that the abuses at their communal meals are at least partially responsible for the shaping of what is, no doubt, a traditionalist of vices.

Thus, clearly in the case of the first five, and cautiously in the case of the second five, we can suggest that the list has behind it two specific problems in the Corinthian church, the case of sexual immorality and the problems related to eating and drinking at the community meals.

After gently reminding them that such behavior is a part of their past, Paul affirms what has happened to them in the present. This second rhetorical unit is as follows:

Stanza B

a But you were *washed,*
b but you were *made holy* (sanctified),
c but you were *justified*
a' in the name of the Lord *Jesus Christ*
b' and in the *Spirit*
c' of our *God*

Here Paul uses step parallelism. The washing (a) clearly refers to baptism (Tit 3:5) which for Paul (Rom 6:3) is "in the name of the Lord Jesus Christ" (a'). Then the phrase "you were made holy" (b) matches "in the Holy Spirit" (b').

Finally, justification (c) for Paul (Rom 8 33) is an act of God (c'). Orr/Walther define the key terms succinctly where they write, "To be sanctified means to be consecrated in God's service and enrolled in His family. To be justified means to be forgiven of sins and accepted as righteous (Orr/Walther, 201). The order of the verbs denies a theological schematizing of justification, then sanctification. A trinitarian formula appears in the last three lines with the mention of the Lord Jesus Christ, the Spirit and God. Having described the Corinthians' new status in the presence of God, he then turns to debating the rationale and that seems to be their justification for their behavior.

Stanza C

"All things are lawful for me."
but all things are not helpful.

"All things are lawful for me."
but I will not be enslaved by anything.

Héring has already identified these four lines as a strophe constructed "somewhat according to the rules of Hebrew poetry" (Héring, 45). He adds, "The parallelism of its members is clear" (Héring, 45). It is generally accepted that Paul is here quoting the argument of the Corinthian libertines. He quotes the same phrase in the same parallelistic manner in 10:21 and thus the lead phrase "all things are lawful to me" must surely be a key phrase in the Corinthian's justification of their behavior. It has often been suggested that Paul endorses the phrase (with qualifications) and thus it may well be his own phrase originally used for opposing Jewish legalism. Then, out of context, Greek Christians used it to justify their libertinism. How can Paul answer it?

Again Orr/Walther offer a suggestive analysis of the problem. They write,

> What is to be done when recipients of the gospel, upon realizing that they have been invited into God's home with full privileges, as it were, start wrecking the furniture, befouling the floors, and even tearing the building apart? (Orr/Walther, 202).

More than this, the problem is complicated by the fact that the Corinthians were not merely reflecting a carry-over of their pre-Christian life style, but as Conzelmann puts it, were "provided with an active/speculative justification" of their action with the cry, "all things are lawful for me" (Conzelmann, 108).

What is Paul to do? One simple answer would have been to return them to a rigorous enforcement of the law with its punishments. But to do so would be to invalidate the Gospel. Rather, Paul takes their point and then affirms that all things are not "helpful." Robertson/Plummer explains this as meaning, "Christian freedom must be limited by regard for others" (Robertson/Plummer, 146). The law is no longer a means of salvation but rather has been summarized as "the law of Christ" and, in this new form, is still in force to prevent "the collapse of society and the ruin of men's lives" (Robertson Plummer, 146). Paul is perhaps rephrasing his earlier statement, "All things are yours and you are Christ's" (3:21). The similar discussion in 10:23 makes clear that the community's health is an important concern. Orr/Walther observe,

> When one loves God, *all things are permissible*; but when one loves God, one loves what He loves. This means love for all others, for they are loved by God; and conduct will be regulated by this love (Orr/Walter, 202; italics his).

In the second response to the "All things are lawful" Paul utilizes a play on words in Greek. The word *exestin* (lawful) has *exousia* (authority) as its root. Paul then uses the verb *exousiazō* (to be enslaved) in his response. Robertson/Plummer aptly catch this in English by paraphrasing, "I can make free with all things, but I will not let anything make free with me" (Robertson/Plummer, 122-123). Freedom cannot be allowed to cancel itself. Emancipation from enslavement is clearly implied and to this Paul returns as we will note below.

To summarize, Paul has set out a picture of their former life style (stanza A) and affirmed their new status in Christ (stanza B). He enunciated basic flaws in their own theory (stanza C); and he now moves to set forth his own views (stanza D and E).

Stanza D

Food is meant for the stomach
and the stomach for food,
and God both this
and that will destroy.

Stanza E

But body is not for sexual immorality but for the Lord,
and the Lord for the body;
and God raised the Lord
and will raise us by his power.

The parallels between these two stanzas are clear and critical for Paul's argument. In outline form they are as follows:

Stanza D (food)	*Stanza E (sex)*
Food is for the stomach	The body is for the Lord
The stomach is for food	The Lord is for the body
God — destroys stomach	God — raised the Lord
God — destroys food	God — will raise us/our bodies

Each line has its matching line. This particular form of parallelism is as old as Isaiah 55:10-11 (K. Bailey, 38, 64). We have called it *step parallelism* (K. Bailey, 48, 64). When it appears it becomes crucial for a full understanding of the author's intent. Here it seems clear that the Corinthians are arguing that food and sex are parallel. It is possible that the first two lines of stanza D are again quoted from their argument. *They* say, "Food is meant for the stomach and the stomach for food," meaning that both are destined for destruction. Sexual appetites, they seem to be arguing, are in the same category because the body dies and the soul is immortal. The gnostic/stoic rejection of the body is clearly behind such thinking. In Paul's exquisitely chosen words there is a clear definition of the body. God raised the Lord and He will raise *us* (that is, our bodies). There is an interchange of terms that maks *us = our bodies*. As Bultmann, in explaining Paul, has written, "man does not *have* a *soma* (body); he *is* a *soma* (body)" (Bultmann, I, 194; italics his). The resurrection of the Lord assures the resurrection of the body for the believer and thus the resurrection of Jesus is determinative for sexual ethics. Moffet observes that Paul does not attack sexual immorality as a menace to public health or as a case of psychological unfairness to one of the partners, but as "a sin that strikes at the roots of the personality which is to flower into a risen life" (Moffett, 69). In short, if I take my body with me beyond death, then what I do with it in this life has eternal significance. Paul is objecting to the *de-humanizing* of sex that takes place when it is made parallel to food.

The alignment of Paul's phrases is extremely precise. When the first lines of each stanza are put together this becomes clear. They read:

Stanza D: Food is meant for the stomach
Stanza E: The body is not for prostitution but for the Lord

Paul seems to be saying, the Christian must understand that his body is *for* the Lord and that it cannot be *for* prostitution at the same time. If this is a part of Paul's intention, one could conclude that marriage is also incompatible with a commitment of the body *for* the Lord. Paul seems to realize that such a conclusion could be drawn from his argument and perhaps this is why, in the very next section, he is careful to point out that he is *not* forbidding Christian marriage.

Paul continues with, "and the Lord for the body." Here there is the unmistakable ring of double meanings. In this phrase "body" certainly means the individual body of the believer, but also carries overtones of the community body, the Church, and perhaps also of the Eucharist. The Lord is *for* the body, and "the body" is all three of these. In this text one meaning seems to shade into another.

The crucial comparisons are between the stomach that is to be destroyed and the body that is to be raised up. This comparison is further clarified in 15:44f where Paul discusses the spiritual body. Foods and stomach are impermanent, bodies are permanent. Human sexuality, he affirms, is a part of *the* body that is to be raised. That will be affected negatively by present immorality.

Stanza E, as we observed, is thematically in parallel with stanza D. At the same time, this same stanza E is the leading semantic unit of a larger statement of five additional stanzas that then invert in a perfect chiasm. This precisely balanced piece of Pauline rhetoric stretches from 13c-20 and is as follows: (Cf. PLATE 2 ON THE FOLLOWING PAGE). The double use of the initial stanza in Plate 2 is clear. The four lines are in relation to what precedes it with an A B C D — A B C D step parallelism (as we observed above), and at the same time they are at the beginning of this new literary structure. To the right, in italics, we have tried to indicate the unifying (or contrasting) themes that unite the various sections of the structure together. The parallels are clear, strong, and will need to be examined in turn.

Stanza 1 and 1′ compared and contrasted

Stanza 1	*Stanza 1′*
The body is not for prostitution but for the Lord, and the Lord for the body; and God raised the Lord and will raise us up by his power.	You are not your own; you were bought with a price. So glorify God in your body.

The first stanza tells of *the resurrection* and its significance to sexual ethics, the second concludes the discussion by reference to *the cross* and its significance for the same topic. The idea of the body belonging to the Lord is present in each. In the first, the body is affirmed to be "for the Lord," and in the second the reader is reminded that "You are not your own." The theme of cross and resurrection form a complementing pair. We observe that Paul has the resurrection at the beginning and the reference to the cross at the end. The natural sequence would be to have the ideas the other way around. In terms of *this* literary structure they could easily be reversed. Most likely Paul states the case for the significance of the resurrection for sexual ethics first because he needs to connect the stanza on the resurrection with what precedes it and this would

PLATE 2

I Cor. 6:13c-20

1	The body is not for prostitution but for the Lord, and the Lord for the body; and God raised the Lord and will raise us up by his power.	RESURRECTION BODY-FOR THE LORD
2	Do you not know that our bodies are members of Christ?	WE IN CHRIST
3	So taking away the members of Christ shall I make them members of a prostitute? May it never be!!	SIN AGAINST CHRIST
4	Do you not know that the one joining a prostitute becomes one body with her?	ONE BODY WITH PROSTITUTE
5	For it is written, "The two shall becaome one flesh."	TWO-ONE
4′	But the one joining to the Lord becomes one spirit with him.	ONE SPIRIT WITH THE LORD
3′	**Flee** from prostitution!! Every other sin which a man commits is outside his body; but the immoral man sins against his own body.	SIN AGAINST BODY
2′	Do you not know that your body is a sanctuary of the Holy Spirit within you (which you have from God)?	HOLY SPIRIT IN US
1′	You are not your own; you were brought with a price. So glorify God in your body.	CROSS BODY-GLORIFY GOD

not be possible if it were placed at the end of the structure. Also, the theme of being bought with a price is a magnificent conclusion that returns the discussion to the fact of the believer's manumission from the power of sin (at great price) to serve a new master. The common practice of the day was for the slave to deposit small amounts of money in his favorite temple until enough was accumulated. He would then be "bought with a price" by the patron god of that temple and naturally become that god's slave. Deissmann writes,

> A Christian slave of Corinth going up the path to the Acrocorinthus... would see towards the north-west the snowy peak of Parnassus rising clearer and clearer before him, and everyone knew that within the circuit of that commanding summit lay the shrines at which Apollo or Serapis or Aschlepius the Healer *bought slaves with a price, for freedom.* Then in the evening assembly was read the letter lately received from Ephesus, and straightway the new Healer was present in spirit with His worshippers, giving them freedom from another slavery, *redeeming with a price* the bondmen of sin and the law (Deissmann, 329; italics his).

On the other hand, Büchsel feels that "the details of sacral manumission need hardly be applied" (Büchsel, TDNT, I, 124-5; also Conzelmann, 113). The

criticism is made that Deissmann has overpressed his findings into a full theory of redemption. Old Testament rather than Greek images may be behind the language. The criticism seems fair. Yet here and elsewhere (7:23; also Gal. 3:13, 4:5) the text clearly affirms that God has paid a price for the believer and redeemed him. That price is the cross.

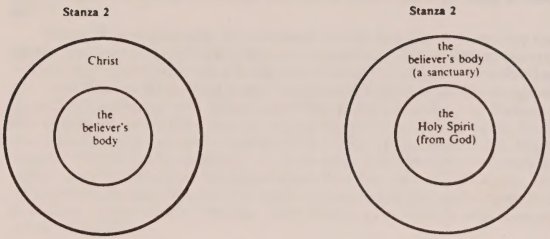
Turning to the final phrase in v. 20, there is again the possibility of an Old Testament background. The only other case in the Biblical record of the moral problem set forth in 5:1-10 is where Amos reports that "A man and his father go in to the same maiden" (Amos 2:7). Each account describes the problem in the same way. It is not a case of "a man and his son do so-and-so" but in each text we are told that "a man and his father do so-and-so." It seems fairly clear that the Amos passage is in Paul's mind. Starting with this we note that Amos affirms the problem and then laments, "so that my holy name is profaned." He uses the Hebrew word *ḥallel* (to profane). Change the Hebrew *ḥ* to a soft *h* with the slightest erasure and you have the word *hallel* (to praise). Amos seems to be saying. "Your sexuality has become a case of *ḥallel* (profaning) of the name of God when it should have been a *hallel* (an offering of praise) to a Holy God." This conclusion seems to be in Paul's mind for he tells the Corinthians, "Glorify God in your body." But in Paul's possible re-use of Amos' play on words there is an additional nuance. Again in the word "body" (v. 20, stanza 1') we hear body/church. The Corinthians are told to glorify God in your (pl.) body (sing.). The phrase "your (pl.) body (sing.)" has just previous to this (v. 19) been defined as a sanctuary of the Holy Spirit. Now it is the place where *they* are to glorify God. No doubt the individual body of the believer is an important part of Paul's intent. But surely the communal body of Christ is also barely veiled in the background.

Finally, in each stanza God is active for the sake of the body. In stanza 1 He "will raise us up" and in 1' He buys them with a price. All in all the great linked themes of the resurrection and the cross make clear the theological framework within which human sexuality is to find its appropriate place. This brings us to the next pair of stanzas.

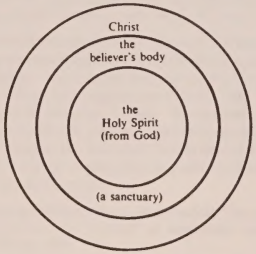
Stanza 2 and 2'

Stanza 2	*Stanza 2'*
Do you not know	Do you not know
that our bodies	that your body
are members of Christ	is a sanctuary of the H.S. within you (which you have from God)?

The familiar diatribe formula "Do you not know" is twice repeated. In the second line the words are identical except for the shift from "our" to "your." This shift is consistent with stanzas 1 and 1'. That is, Paul begins this rhetorical structure with "us" and ends with a more pointed thrust at the reader with "you". The third line carries the weight of the theology of the unit. Here Paul uses complementary images. In the first (2) he tells the reader that they are *in* Christ. In the second (2') he affirms that the Holy Spirit is *in* them. They are a *naos*, a sanctuary of the Holy Spirit. The images are spatial and can be diagrammed as follows:



When the two images are combined, the following is the result:



Already in stanza B above we noted the incipient affirmation of the Trinity. Here the same appears. Paul senses the incomplete nature of the above double image and so adds, "which you have from God." In the first pair of images (1, 1') the believer was asked to formulate his understanding of sexual ethics within the theological framework of *the cross* and *the resurrection*. Here he is given a second theological frame. This time it is *the Trinity*. Within is the Holy Spirit (from God) and without, the body of Christ, of which the believer is a part. This is in clear and pointed rejection of Epicurean and Stoic thought where the spirit unites only with the soul while the body is a part of the brutes.

Again, the phrase "your (pl.) body" in 2' carries the overtones of body/church. This double meaning to the language becomes a significant part of the second half of the structure. In stanza 2 we have reference to "bodies" and to "members" of Christ. Clearly here the reference is to individual bodies (yet united in Christ). But in 2' it is not your bodies, but "your (pl.) body." The shift is unmistakable. Paul is not merely interested in the personal/bodily health of the individual but of the whole body of Christ, and as we see from chapter five he is very anxious about what libertinism is doing to the health of the corporate body

of Christ. Thus in the two outer envelopes Paul sets sexual ethics into two great frames of reference, the first is the cross and the resurrection, the second is the Trinity.

The eschatology of the passage is also worthy of note (cf. Schweizer, 6-8). The entering of the kingdom is in the future. The unrighteous "*will not* inherit the kingdom" and God "*will* raise us up by his power." Yet even now our bodies "are members of Christ." And at the same time "God raised the Lord." So the believer *is* already united with the body of the risen Lord though inheritance of the kingdom and the resurrection are still future events. Perhaps it is the tension between these two themes that caused the shift from Romans 6:7, "we believe that we shall live with him," to Colossians 3:1, "you *have been* raised with Christ."

Moving to the center of the literary structure Paul then turns from the great positives of the cross resurrection and the Trinity to a strong pair of negatives. This is as follows:

Stanza 3	*Stanza 3'*
So taking away the members of Christ Shall I make them members of a prostitute? May it never be!!	Flee from prostitution!! Every other sin is... outside the body but the immoral man sins against his own body.

Each of these strong stanzas has an emphatic negative imperative. These imperative cries could be placed as separate stanzas for one is at the end of 3 and the other at the beginning of 3'. We prefer to see them as related to the above units. The first one is the familar *mē genoito* so well-known in Romans. It is Paul's strong negative assertion against something that for him is blatantly impossible. The imperative of 3' may well have an Old Testament image behind it (like stanza 1). What Paul calls for here is precisely what Joseph did (Gen. 39:12). When faced with the temptation to sexual immorality he literally fled. Paul commands the Corinthians to flee from the sacred prostitutes who roam the city. With Bruce we may cautiously suggest that he had the example of Joseph in mind (cf. Bruce, 65).

In stanza 3 Paul focuses on the individual. He may be using his language imprecisely, but in light of the remarkable precision of language in the rest of the structure we doubt it. Here he affirms, "Shall I (sing.) taking away the members (pl.) of Christ make them members (pl.) of a prostitute"? He is not talking about an individual ordering other individuals. Clearly the "members (pl.)" referred to are the parts of the body. Thus Paul is here making a statement about the inherent nature of sexual relations that is in total harmony with the Old Testament scripture he is about to quote. In intercourse, he seems to affirm, it is not a *member* (sing.) that joins the prostitute, but "the members (pl.)." That is, the *whole body* (i.e. all its members) becomes one flesh with the sexual partner.

Furthermore, Paul describes a wrenching process. The verb he uses is *airō* which ordinarily means "take up" but here means "take away" and can carry the overtones of "take away by force." It was the cry of the mob at the cross (Jn. 19:15). The believer's body/self is united to Christ (1 and 2). So now the body/self cannot be joined to another body (the prostitute) unless it is first wrenched, torn, taken away by force from Christ and then united in one flesh with the prostitute. This prospect Paul finds horrifying. His horror evokes the cry, "May it never be!! "

Stanza 3' is problematic. Drunkenness, suicide and gluttony are also sins against one's own body. This particular *crux* is handled by various commentators in various ways. Conzelmann remarks that this argument is "of course formulated *ad hoc*," that Paul for the moment is only discussing this one case of offenses against the body (Conzelmann, 112). Conzelmann then gently chides Paul for showing a lack of concern for the prostitute for "taking his cue from a Jewish saying which describes fornication as the direst of sins (Prv. 6:25ff)" (Conzelmann, 112). Moule suggests that the troubling phrase, "every sin which a man commits is outside his body," is a Corinthian libertin slogan which Paul then contradicts (Moule, 196-197). Barrett considers Moule's view, finds it attractive, but then prefers to see Paul as writing "rather loosely" (Barrett, 150). Barrett quotes Calvin with approval where Calvin writes,

> My explanation is that he does not completely deny that there are other sins, which also bring dishonour and disgrace upon our bodies, but that he is simply saying that these other sins do not leave anything like the same filthy stain on our bodies as fornication does (quoted by Barrett, 150-151; cf. Calvin, 131-132).

By contrast Dean Alford starts with the idea of "*from* without" and argues that the language is very precise and that drunkenness and gluttony are introduced *from without* unlike fornication which comes from desire within (Alford, 518). A fourth alternative is yet possible. As Conzelmann affirms, "the 'body' differs from the 'belly' in being destined for resurrection" (Conzelmann, 111). Drunkenness, gluttony, suicide are against the physical part of man that is to be destroyed by death. Fornication damages the body/self that is destined for resurrection. Thus fornication for Paul is unique among sins in that it is indeed "against *the body*." Héring catches this when he writes,

> Has he (Paul) forgotten gluttony, drunkenness, suicide? No doubt for reasons we have mentioned he attributes to "porneia" a destructive quality with metaphysical repercussions... (Héring, 46).

Other sins do not necessarily take the believer by force away from the body of Christ and join him to a new body. In Paul's view fornication does. Thus it is singled out as a unique sin with unique metaphysical repercussions. Thus, in both 3 and 3', powerfully framed negatives set out clearly the consequences of sexual immorality.

In passing we note that Paul's remarkable discussion is breaking new ground. On the one hand, Paul cannot merely read the seventh commandment to them. They could counter that this is strictly a commercial arrangement. Especially if the person involved was unmarried, no covenant with another person would be broken. That is, they would not (in such a case) be "committing adultery." On the other hand, Paul cannot allow for the gnostic rejection of the body as evil and doomed to pass away. Rather than speaking in general terms (against Calvin, 131) again we find Paul's language very precise. The one sin that affects the body (now a part of Christ, destined to be resurrected) is the tearing of it away from the body of Christ and joining of it to a prostitute. Within this pair of bold negatives (3 and 3') he comes to the climax of his discussion.

Stanza 4

Do you not know that the one joining a prostitute
becomes *one body with her?*

Stanza 5

For it is written,
"The *two* shall become *one flesh.*"

Stanza 4'

But the one joining to the Lord
becomes *one spirit with him.*

No doubt the libertines at Corinth argued that their fornication with prostitutes did not constitute any significant union with the woman involved. There was no emotion, no attachment, no on-going relationship. Paul affirms in stanzas 4 and 5 that any act of sexual intercourse necessarily creates a new unity. D.S. Bailey praises Paul's "profound and realistic treatment of coitus." Bailey writes regarding this passage,

> Here his (Paul's) thought apparently owes nothing to any antecedent notions, and displays a psychological insight into human sexuality which is altogether exceptional by first-century standards. The Apostle denies that coitus is, as the Corinthians would have it, merely a detached and (as it were) peripheral function... of the genital organs. On the contrary, he insists that it is an act which, by reason of its very nature, engages and expresses the whole personality in such a way as to constitute an unique mode of self-disclosure and self-commitment (D.S. Bailey, 9-10).

In stanza 4' Paul then affirms that uniting with a prostitute is incompatible to the joining with the Lord and becoming "one *spirit* with him." In this latter phrase we expect Paul to say that we become "one *body* with him." Again Paul's carefully chosen phrases are remarkably precise. If he had affirmed that the believer becomes "one *body*" with the Lord then joining with any sexual partner and joining with the Lord would be in complete parallel. In such a case there would be no room left for Christian marriage. This would have pushed Paul over the edge into joining his ascetic gnostic enemies by condemning all marriage as violating the unity of the believer with the body of Christ. Paul does not cross that line and thus, in chapter seven, he is able to affirm a place for the sanctified marriage. As Conzelmann notes, " 'One spirit with him' explains what is the nature of this one body" (Conzelmann, 112).

In inverted parallelism a number of striking features usually appear. Often there is a point of turning just past the center. This device is clearly used in this literary structure. The point of turning is stanza 4'. With the word "but" the argument shifts dramatically at this point, and the theme of becoming one spirit with the Lord is introduced. Then also, in inverted parallelism the interpreter need look for how the author has brought a unique focus of his ideas in the center of the structure. In this case the theme of the "two becoming one" is repeated (with different nuances) three times (in 4, 5 and 4'). The same threefold repetition of "the two becoming one" (again with different nuances) appears in Ephesians 2:11-22. In the Ephesians text there is a seven stanza inversion (cf. K. E. Bailey, 63). Stanzas 6, 7 and 6' in the center are as follows:

Ephesians 2:14-16

6 a For he is our peace
  b who has made *the two one.*
  c and has destroyed the dividing wall of hostility in his body,
    7 abolishing the law of commandments and ordinances,
    that of *the two* he might create in himself *one* new man,
6' a so making peace,
  b reconciling *the two in one body* to God through the cross,
  c bringing the hostility to an end in it.

Granted, the theological references are quite different. In Ephesians the two destined to become one in the cross are the gentiles and the Jews. I Cor. 6:16-17 (our stanzas 4 and 5) is not talking about Jew and gentile. Yet there *is* theological overlap between the two passages. Each has a threefold repetition of "the two become one" in the center of the discussion (as we have observed). Each relates this new unity to the body of Christ. Each passage in its entirety mentions the cross.

There is yet another remarkable parallel between our passage here and Ephesians. Ephesians 5:22-33 is a rhetorical structure of three stanzas on the comparison between marriage and the church (Lund, 198-199). The third stanza utilizes inverted parallelism and is as follows:

He who loves his wife loves himself (for no man hates his own flesh but nourishes and
  even as Christ also the church cherishes it),
    because we are members of his body.
      "For this reason a man shall leave his father and mother
      and be joined to his wife,
      and the two shall become one flesh."
    This is a great mystery,
  but I speak of Christ and of the church;
Specifically, let each one of you love his wife as himself.

Reduced to their main themes this stanza appears as follows:

Love wife — love self
  Christ — the church
    We are members of his body
      The two become one flesh
    This is a mystery
  Christ — the church
Love wife — love self

Thus here there is again the interweaving of two types of unity; that of a man with a woman, and the believer with Christ. Returning to I Corinthians we find the same text from the Old Testament in the same place in the structure (the center) and the same interweaving of the same two types of unity; a man with a woman, and Christ with the believer (only in I Cor. the first type is a negative). In passing we can note that this literary and theological affinity further substantiates M. Barth's argument for Pauline authorship of Ephesians (M. Barth, 41-50). Significant for us is the fact that when we observe key theological themes repeating in the same patterns we conclude that Paul is using these patterns consciously and deliberately.

Finally, in such rhetorical forms the author usually relates the center of the

structure in some clear way to the beginning and or the end (cf. K.E. Bailey, 52-53, 54, 55-56, 58, 59, 61, 62, 63, 65-66, 68). This is one of the commonest features of inverted parallelism. Is this feature apparent here? Perhaps. In Ephesians 5:31 the phrase "the two shall become one flesh" clearly has a double meaning in the mind of Paul. These are:

a. The husband and the wife become one
b. Christ and the church become one

In our passage we have the same Old Testament text. Does it likewise carry two meanings? Again we can only say, perhaps. The first meaning given above is clear in I Corinthians. Paul, in quoting Gen. 2:24, certainly means the physical unity of the man and the woman. Then, if we look at the beginning, the center and the end of the structure, the following appears:

1 The body is... for the Lord
and the Lord for the body.

5 For it is written,
"The two shall become one flesh."

1' You are not your own...
so glorify God in your body.

The theme of the unity of the believer with Christ permeates the entire passage. In stanza 1 it is clearly affirmed. At the end in 1' it is not on the surface of the text. Yet because this theme does occur clearly at the beginning and is central all throuth the structure we can cautiously affirm that here (like Ephesians 5:31) the above double application of the Old Testament text is intended.

Thus this remarkable passage is seen as a very carefully written piece of Pauline rhetoric that uses inverted as well as standard parallelism. Words are selected with great care and are placed in parallelistic phrases following well-established rhetorical patterns (K. E. Bailey, 44-75). Libertinism is rejected in the light of the cross, the resurrection, the participation in the body of Christ, and the indwelling spirit of God. Sexual immorality is seen as a forcible separation from Christ and as a creation of a new unity destructive of the body/church.

The foundation of a new sexual ethic is not found in an abstract philosophical principle but is tied to eschatology. The believer *is* a part of the body of Christ and he *shall* be raised. Flesh and blood will not inherit the kingdom of God, but the body will be raised.

The law is not thrown at them, but the loyalties of a new relationship are set forth. Rhetorical and theological parallels with passages in Ephesians are discernible. The passage becomes Paul's most all-inclusive foundation for Christian sexual ethics. When seen in its rhetorical form the passage no longer appears "somewhat disjointed and obscure" (Héring, 47). Rather it surfaces as a literary and theological masterpiece.

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himself, fearing the circumcision party. [13] And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. [14] But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" [15] We ourselves, who are Jews by birth and not Gentile sinners, [16] yet who know that a man is not justified[d] by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. [17] But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! [18] But if I build up again those things which I tore down, then I prove myself a transgressor. [19] For I through the law died to the law, that I might live to God. [20] I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. [21] I do not nullify the grace of God; for if justification[e] were through the law, then Christ died to no purpose.

3 O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? [2] Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? [3] Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? [4] Did you experience so many things in vain?–if it really is in vain. [5] Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

6 Thus Abraham "believed God, and it was reckoned to him as righteousness." [7] So you see that it is men of faith who are the sons of Abraham. [8] And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." [9] So then, those who are men of faith are blessed with Abraham who had faith.

10 For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." [11] Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live";[f] [12] but the law does not rest on faith, for "He who does them shall live by them." [13] Christ redeemed us from the curse of the law, having become a curse for us–for it is written, "Cursed be every one who hangs on a tree"– [14] that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that

d Or *reckoned righteous;* and so elsewhere
e Or *righteousness*
f Or *the righteous shall live by faith*

and Paul's steadfastness. *Cephas*, see 1.18 n. After his vision (Acts 10.10–35) Peter had recognized that God makes no distinction between Jew and Gentile. But at Antioch, when criticized for table fellowship with converted Gentiles, Peter yielded to the narrow prejudices of the Judaizers (v. 12); his inconsistency was contagious (v. 13). **15–21:** A statement of the fundamental difference between the law and the gospel, concluding with a declaration of Paul's own living faith. **20:** Paul's mystical union with Christ does not destroy his own personality, but sustains and molds his Christian life (compare Jesus' reference to the vine and the branches, Jn.15.1–5).

3.1–18: An appeal to experience and to scripture, proving that justification is by faith, not works. **5:** *Miracles*, wrought *among* (lit. "in") the Galatians, attest the truth of the gospel (on apostolic miracles, compare Rom.15.19; 1 Cor.12.10; 2 Cor.12.12). **6–7:** *Abraham* is typical of all *men of faith* (Gen.15.6; Rom.4.16). **8:** Gen.12.3; compare 18.18; Acts 3.25. **10:** Dt.27.26. **11:** Hab.2.4. **12:** Lev.18.5; Rom.10.5. **13:** Dt.21.23. **16:** *Offspring*, the word used in Gen.12.7

we might receive the promise of the Spirit through faith.

15 To give a human example, brethren: no one annuls even a man's will,[g] or adds to it, once it has been ratified. [16] Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many; but, referring to one, "And to your offspring," which is Christ. [17] This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. [18] For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise.

19 Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary. [20] Now an intermediary implies more than one; but God is one.

21 Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the law. [22] But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

23 Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. [24] So that the law was our custodian until Christ came, that we might be justified by faith. [25] But now that faith has come, we are no longer under a custodian; [26] for in Christ Jesus you are all sons of God, through faith. [27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. [29] And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

4 I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; [2] but he is under guardians and trustees until the date set by the father. [3] So with us; when we were children, we were slaves to the elemental spirits of the universe. [4] But when the time had fully come, God sent forth his Son, born of woman, born under the law, [5] to redeem those who were under the law, so that we might receive adoption as sons. [6] And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" [7] So through God you are no longer a slave but a son, and if a son then an heir.

8 Formerly, when you did not know God, you were in bondage to beings that by nature are no gods; [9] but now that you have come to know God, or rather to be known by God, how can

g Or *covenant* (as in verse 17)

and 22.17–18 is literally "seed." **17:** The faith-principle is older and more fundamental than the Mosaic law. Paul follows the chronology found in some manuscripts of the Septuagint of Ex.12.40, according to which the 430 years included the sojourn of the patriarchs in Palestine and in Egypt; on the other hand the Hebrew text of Ex.12.40 refers the 430 years solely to the sojourn in Egypt (see also Acts 7.6 n.).

3.19–29: The true purpose of the Mosaic law. Though the law could not make men righteous (v. 21), it revealed God's will so that men might recognize their *transgressions* (vv. 19 and 22; Rom.3.20; 7.7). It is like a *custodian* (see 1 Cor.4.15 n.) who has temporary charge of a child (vv. 24–25). It was not even given by God directly, but (according to later Jewish belief) through *angels* (v. 19; Dt.33.2, Septuagint; see Acts 7.38,53 n.; Heb.2.2). **29:** *Abraham's offspring*, by spiritual kinship (see vv. 6–7 n.).

4.1–31: Bondage under the law; freedom in Christ. **3:** *Elemental spirits of the universe*, a better translation is "rudimentary notions of the world," referring to elementary religious observances (vv. 9–10; Col.2.8,20). **4:** The pre-existent Christ became incarnate at a time determined by God in order to ransom those who were in bondage *under the law*. **6:** *Abba*, the Aramaic word meaning "Father" (see Rom.8.15 n.).

4.8–20: Paul reproves the Galatians for their spiritual immaturity. **9:** *Elemental spirits*, see

you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more? [10] You observe days, and months, and seasons, and years! [11] I am afraid I have labored over you in vain.

12 Brethren, I beseech you, become as I am, for I also have become as you are. You did me no wrong; [13] you know it was because of a bodily ailment that I preached the gospel to you at first; [14] and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. [15] What has become of the satisfaction you felt? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. [16] Have I then become your enemy by telling you the truth?[h] [17] They make much of you, but for no good purpose; they want to shut you out, that you may make much of them. [18] For a good purpose it is always good to be made much of, and not only when I am present with you. [19] My little children, with whom I am again in travail until Christ be formed in you! [20] I could wish to be present with you now and to change my tone, for I am perplexed about you.

21 Tell me, you who desire to be under law, do you not hear the law? [22] For it is written that Abraham had two sons, one by a slave and one by a free woman. [23] But the son of the slave was born according to the flesh, the son of the free woman through promise. [24] Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. [25] Now Hagar is Mount Sinai in Arabia;[i] she corresponds to the present Jerusalem, for she is in slavery with her children. [26] But the Jerusalem above is free, and she is our mother. [27] For it is written,

"Rejoice, O barren one that dost not bear;
break forth and shout, thou who art not in travail;
for the desolate hath more children than she who hath a husband."

[28] Now we,[j] brethren, like Isaac, are children of promise. [29] But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. [30] But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." [31] So, brethren, we are not children of the slave but of the free woman.

5 For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.

2 Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. [3] I testify again to every man who receives circumcision that he is bound to keep the whole law. [4] You are severed from Christ, you who would be justified by the law; you have fallen away from grace. [5] For through the Spirit, by faith, we wait for the hope of righteousness. [6] For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through

h Or *by dealing truly with you*
i Other ancient authorities read *For Sinai is a mountain in Arabia*
j Other ancient authorities read *you*

v. 3 n. **10:** They still observe Jewish fast-*days*, new moons (*months*; Col.2.16), Passover *seasons*, and sabbatical *years*. **13–14:** On his first visit through the region of Galatia (Acts 16.6) an illness (was it eye trouble? see v. 15) detained Paul; though he was a care to the Galatians, they treated him with special consideration. **17:** *They*, the Judaizing teachers. **19:** *My little children*. Paul addresses the Galatians as their father in Jesus Christ (1 Cor.4.15).

4.21–31: Allegory of Hagar and Sarah, showing that those who rely upon the law instead of having faith in God's promise are to be excluded from the inheritance. **22:** Gen.16.15; 21.2,9. **26:** The church is *our mother*. **27:** Is.54.1. **29–30:** Gen.21.9–12.

5.1–26: The nature of Christian liberty. 2–12: To seek justification by legal works is futile; Christ and the Mosaic law of circumcision are mutually exclusive. Faith alone justifies, but the

love. [7] You were running well; who hindered you from obeying the truth? [8] This persuasion is not from him who called you. [9] A little leaven leavens the whole lump. [10] I have confidence in the Lord that you will take no other view than mine; and he who is troubling you will bear his judgment, whoever he is. [11] But if I, brethren, still preach circumcision, why am I still persecuted? In that case the stumbling block of the cross has been removed. [12] I wish those who unsettle you would mutilate themselves!

13 For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. [14] For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." [15] But if you bite and devour one another take heed that you are not consumed by one another.

16 But I say, walk by the Spirit, and do not gratify the desires of the flesh. [17] For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. [18] But if you are led by the Spirit you are not under the law. [19] Now the works of the flesh are plain: immorality, impurity, licentiousness, [20] idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, [21] envy,[k] drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, [23] gentleness, self-control; against such there is no law. [24] And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also walk by the Spirit. [26] Let us have no self-conceit, no provoking of one another, no envy of one another.

6 Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. [2] Bear one another's burdens, and so fulfil the law of Christ. [3] For if any one thinks he is something, when he is nothing, he deceives himself. [4] But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. [5] For each man will have to bear his own load.

6 Let him who is taught the word share all good things with him who teaches.

7 Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. [8] For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. [9] And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. [10] So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith.

11 See with what large letters I am writing to you with my own hand. [12] It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. [13] For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. [14] But far be it from me to glory except in the cross of our Lord Jesus Christ, by which[l] the world has been crucified to me, and I to the world. [15] For neither circumcision counts for anything, nor uncircumcision, but a new creation. [16] Peace and mercy be upon all who walk by this rule, upon the Israel of God.

faith that justifies is not alone–it produces good wish. **13–25:** Though free from the law, Christi **14:** Lev.19.18; compare Rom.13.8–10. **17:** Ror

6.1–10: Exhortations to charity and zeal. 2: *T* is obligated to support its teachers. **10:** *To all*

The First Letter of Paul to the
Thessalonians

1 Paul, Sīl·vā'nus, and Timothy,*
To the church of the Thēs·sa·lō'nī·anṣ in God the Father and the Lord Jesus Christ:
Grace to you and peace.

2 We give thanks to God always for you all, constantly mentioning you in our prayers, [3]remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. [4]For we know, brethren beloved by God, that he has chosen you; [5]for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. [6]And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; [7]so that you became an example to all the believers in Māç·ę·dō'nī·a and in A·chā'ī·a. [8]For not only has the word of the Lord sounded forth from you in Māç·ę·dō'nī·a and A·chā'ī·a, but your faith in God has gone forth everywhere, so that we need not say anything. [9]For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, [10]and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

2 For you yourselves know, brethren, that our visit to you was not in vain; [2]but though we had already suffered and been shamefully treated at Phī·lĭp'pī, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition. [3]For our appeal does not spring from error or uncleanness, nor is it made with guile; [4]but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. [5]For we never used either words of flattery, as you know, or a cloak for greed, as God is witness; [6]nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. [7]But we were gentle[n] among you, like a nurse taking care of her children. [8]So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

9 For you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God. [10]You are witnesses, and God also, how holy and righteous and blameless was our behavior to you believers; [11]for you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you [12]to lead a life worthy of God, who calls you into his own kingdom and glory.

13 And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. [14]For you, brethren, became imitators of the churches of God in Christ Jesus which are in Jū·dē'a; for you suffered the same things from your own countrymen as they did from the Jews, [15]who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men [16]by hindering us from speaking to the Gentiles that they may be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last![p]

17 But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face; [18]because we wanted to come to you—I, Paul,* again and again—but Satan hindered us. [19]For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? [20]For you are our glory and joy.

3 Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, [2]and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you, [3]that no one be moved by these afflictions. You yourselves know that this is to be our lot. [4]For when we were with you, we told you beforehand that we were to suffer affliction; just as it has come to pass, and as you know. [5]For this reason, when I could bear it no longer, I sent that I might know your faith, for fear that somehow the tempter had tempted you and that our labor would be in vain.

6 But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you—[7]for this reason, brethren, in all our distress and affliction we have been comforted about you through your faith; [8]for now we live, if you stand fast in the Lord. [9]For what thanksgiving can we render to God for you, for all the joy which we feel for your sake before our God, [10]praying earnestly night and day that we may see you face to face and supply what is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct our way to you; [12]and may the Lord make you increase and abound in love to one another and to all men, as we do to you, [13]so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

4 Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more. [2]For you know what instructions we gave you through the Lord Jesus. [3]For this is the will of God, your sanctification:* that you abstain from immorality;* [4]that each one of you know how to control his own body in holiness and honor, [5]not in the passion of lust like heathen who do not know God; [6]that no man transgress, and wrong his brother in this matter,[r] because the Lord is an avenger in all these things, as we solemnly forewarned you. [7]For God has not called us for uncleanness, but in holiness. [8]Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

9 But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another; [10]and indeed you do love all the

*Or *slave*
4.12: Col 1.7; Philem 23.
4.14: 2 Tim 4.10-11; Philem 24. 4.18: 1 Cor 16.21.

*Other ancient authorities read *babes*
1.1: 2 Thess 1.1; 2 Cor 1.19; Acts 16.1; 17.1; Rom 1.7.
1.2: 2 Thess 1.3; 2.13; Rom 1.9.
1.3: 2 Thess 1.11; 1.3; Rom 8.25; 15.4; Gal 1.4.
1.4: 2 Thess 2.13; Rom 1.7; 2 Pet 1.10.
1.5: 2 Thess 2.14; Rom 15.19.
1.6: Col 2.2; 1 Thess 2.10; 1 Cor 4.16; 11.1; Acts 17.5-10; 13.52. 1.7: Rom 15.26; Acts 18.12.
1.8: 2 Thess 3.1; Rom 1.8. 1.10: Mt 3.7.
2.2: Acts 16.19-24; 17.1-9; Rom 1.1. 2.8: Acts 20.33.
2.6: 1 Cor 9.1. 2.7: 1 Thess 2.11; Gal 4.19.
2.8: 2 Cor 12.15; 1 Jn 3.16.

*Or *completely*, or *for ever*
[r]Or *defraud his brother in business*
2.11: 1 Cor 4.14.
2.12: 1 Pet 5.10. 2.13: 1 Thess 1.2
2.14: 1 Thess 1.6; 1 Cor 7.17; Gal 1.22; Acts 17.5; 2 Thess 1.4. 2.15: Lk 24.20; Acts 2.23; 7.52.
2.16: Acts 9.23; 13.45, 50; 14.2, 5, 19; 17.5, 13; 18.12; 21.21, 27; 25. 2, 7; 1 Cor 10.33; Gen 15.16; 1 Thess 1.10.
2.17: 1 Cor 5.3.
2.19: Phil 4.1; 1 Thess 3.13; 4.15; 5.23; Mt 16.27; Mk 8.38.
2.20: 2 Cor 1.14. 3.1: Phil 2.19; Acts 17.15.
3.2: 2 Cor 1.1; Col 1.1. 3.3: Acts 14.22. 3.4: 1 Thess 2.14.
3.5: Mt 4.3; Phil 2.16. 3.6: Acts 18.5.
3.13: 1 Cor 1.8; 1 Thess 2.19; 4.17. 4.3: 1 Cor 6.18.
4.4: 1 Cor 7.2; 1 Pet 3.7.

brethren throughout Măç·ę·dō′nĭ·ą. But we exhort you, brethren, to do so more and more, [11]to aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you;* [12]so that you may command the respect of outsiders, and be dependent on nobody.

13 But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope.* [14]For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. [15]For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. [16]For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; [17]then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord.* [18]Therefore comfort one another with these words.

5 But as to the times and the seasons, brethren, you have no need to have anything written to you. [2]For you yourselves know well that the day of the Lord will come like a thief in the night. [3]When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape. [4]But you are not in darkness, brethren, for that day to surprise you like a thief. [5]For you are all sons of light and sons of the day; we are not of the night or of darkness. [6]So then let us not sleep, as others do, but let us keep awake and be sober. [7]For those who sleep sleep at night, and those who get drunk are drunk at night. [8]But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. [9]For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, [10]who died for us so that whether we wake or sleep we might live with him. [11]Therefore encourage one another and build one another up, just as you are doing.

12 But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, [13]and to esteem them very highly in love because of their work. Be at peace among yourselves.* [14]And we exhort you, brethren, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. [15]See that none of you repays evil for evil, but always seek to do good to one another and to all. [16]Rejoice always, [17]pray constantly, [18]give thanks in all circumstances; for this is the will of God in Christ Jesus for you. [19]Do not quench the Spirit, [20]do not despise prophesying, [21]but test everything; hold fast what is good, [22]abstain from every form of evil.

23 May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. [24]He who calls you is faithful, and he will do it.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I adjure you by the Lord that this letter be read to all the brethren.

28 The grace of our Lord Jesus Christ be with you.

*Or *with them*
4.11: 2 Thess 3.12; Eph 4.28; **2 Thess 3.10-12.**
4.13: Eph 2.12. **4.14:** 2 Cor 4.14.
4.16: Mt 24.31; 1 Cor 15.23; **2 Thess 2.1.**
5.1: Acts 1.7.
5.2: 1 Cor 1.8. **5.3:** 2 Thess 1.9. **5.4:** 1 Jn 2.8; **Acts 26.18.**
5.5: Lk 16.8. **5.6:** Rom 13.11; 1 Pet 1.13.
5.7: Acts 2.15; 2 Pet 2.13. **5.8:** Eph 6.14, 23, 17; **Rom 8.24.**
5.9: 1 Thess 1.10; 2 Thess 2.13; Rom 14.9.
5.12: 1 Cor 16.18; 1 Tim 5.17; 1 Cor 16.16; **Rom 16.6, 12;** 1 Cor 15.10; Heb 13.17. **5.13:** Mk 9.50.
5.14: Is 35.4; Rom 14.1; 1 Cor 8.7; **2 Thess 3.6, 7, 11.**
5.15: Rom 12.17; 1 Pet 3.9. **5.16:** Phil 4.4.
5.17: Eph 6.18. **5.18:** Eph 5.20. **5.19:** Eph 4.30.
5.20: 1 Cor 14.31. **5.21:** 1 Cor 14.29; 1 Jn 4.1.
5.23: Rom 15.33. **5.26:** Rom 16.16. **5.27:** Col 4.16.
5.28: Rom 16.20; 2 Thess 3.18.

B
P
C

The Second Letter of Paul to the Thessalonians

1 **Paul, Sīl·vā′nus, and Timothy,**
To the church of the Thĕs·sa·lō′nĭ·ąns in God our Father and the Lord Jesus Christ:
2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. [4]Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring.

5 This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering—[6]since indeed God deems it just to repay with affliction those who afflict you, [7]and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, [8]inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. [9]They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might, [10]when he comes on that day to be glorified in his saints, and to be marveled at in all who have believed, because our testimony to you was believed. [11]To this end we always pray for you, that our God may make you worthy of his call, and may fulfil every good resolve and work of faith by his power, [12]so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, [2]not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come.* [3]Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness[a]* is revealed, the son of perdition, [4]who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. [5]Do you not remember that when I was still with you I told you this? [6]And you know what is restraining him now so that he may be revealed in his time. [7]For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way.* [8]And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming. [9]The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, [10]and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. [11]Therefore God sends upon them a strong delusion, to make them believe what is false, [12]so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning[b] to be saved through sanctification by the Spirit[c] and belief in the truth. [14]To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. [15]So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.

16 Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, [17]comfort your hearts and establish them in every good work and word.

*Other ancient authorities read *sin*
*Other ancient authorities read *as the first converts*
*Or *of spirit*
1.1: 1 Thess 1.1; 2 Cor 1.19; Acts 16.1. **1.2:** Rom 1.7.
1.3: 1 Thess 1.2. **1.4:** Gal 4.8. **1.11:** 1 Thess 1.3.
2.1: 1 Thess 4.15-17. **2.2:** 2 Thess 3.17.
2.3: Eph 5.6-8; Dan 7.25; 8.25; 11.36; Rev 13.5; **Jn 17.12.**
2.4: Ezek 28.2. **2.5:** 1 Thess 3.4. **2.6:** Is 11.4.
2.9: Mt 24.24; Jn 4.48. **2.11:** Rom 1.28.
2.13: 2 Thess 1.3; Eph 1.4; 1 Pet 1.2.
2.15: 1 Cor 16.13; 11.2. **2.16:** 1 Thess 3.11; **1 Pet 1.3.**

3 Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you, [2] and that we may be delivered from wicked and evil men; for not all have faith. [3] But the Lord is faithful; he will strengthen you and guard you from evil.[a] [4] And we have confidence in the Lord about you, that you are doing and will do the things which we command. [5] May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. [7] For you yourselves know how you ought to imitate us; we were not idle when we were with you, [8] we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. [9] It was not because we have not that right, but to give you in our conduct an example to imitate. [10] For even when we were with you, we gave you this command: If any one will not work, let him not eat. [11] For we hear that some of you are living in idleness, mere busybodies, not doing any work. [12] Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. [13] Brethren, do not be weary in well-doing.

14 If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed. [15] Do not look on him as an enemy, but warn him as a brother.

16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. [18] The grace of our Lord Jesus Christ be with you all.

The Letter of Paul to the
Galatians

1 Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead— [2] and all the brethren who are with me,

To the churches of Galatia:

3 Grace to you and peace from God the Father and our Lord Jesus Christ, [4] who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; [5] to whom be the glory for ever and ever. Amen.

6 I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel—* [7] not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. [8] But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. [9] As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed.

10 Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant[a] of Christ.*

11 For I would have you know, brethren, that the gospel which was preached by me is not man's[b] gospel. [12] For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. [13] For you have heard of my former life in Jū-dā'-ism, how I persecuted the church of God violently and tried to destroy it;

*Or *and participation in*
1.1: 2 Cor 12.14; Deut 19.15. **1.4:** Phil 2.7-8; Rom 6.8. **1.10:** 2 Cor 2.3. **1.12:** Rom 16.16. **1.13:** Phil 4.22. **1.14:** Rom 16.20.

*Or *slave* [b]Greek *according to man*
1.3: Rom 1.7. **1.4:** Gal 2.20; 1 Tim 2.6. **1.5:** Rom 16.27. **1.8:** 2 Cor 11.4. **1.10:** 1 Thess 2.4. **1.11:** Rom 1.16-17. **1.13:** Acts 8.3.

[14] and I advanced in Jū-dā'ism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. [15] But when he who had set me apart before I was born, and had called me through his grace, [16] was pleased to reveal his Son to[c] me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, [17] nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus.

18 Then after three years I went up to Jerusalem to visit Çē'phas, and remained with him fifteen days. [19] But I saw none of the other apostles except James the Lord's brother. [20] (In what I am writing to you, before God, I do not lie!) [21] Then I went into the regions of Syria and Çi-li'çi-a. [22] And I was still not known by sight to the churches of Christ in Jū-dē'a; [23] they only heard it said, "He who once persecuted us is now preaching the faith he once tried to destroy." [24] And they glorified God because of me.

2 Then after fourteen years I went up again to Jerusalem with Bär'-na-bas, taking Titus along with me. [2] I went up by revelation; and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain. [3] But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. [4] But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage—[5] to them we did not yield submission even for a moment, that the truth of the gospel might be preserved for you. [6] And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality)—those, I say, who were of repute added nothing to me; [7] but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised [8] (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), [9] and when they perceived the grace that was given to me, James and Çē'phas and John, who were reputed to be pillars, gave to me and Bär'na-bas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; [10] only they would have us remember the poor, which very thing I was eager to do.

11 But when Çē'phas came to An'-ti-ōch I opposed him to his face, because he stood condemned. [12] For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. [13] And with him the rest of the Jews acted insincerely, so that even Bär'-na-bas was carried away by their insincerity. [14] But when I saw that they were not straightforward about the truth of the gospel, I said to Çē'phas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" [15] We ourselves, who are Jews by birth and not Gentile sinners, [16] yet who know that a man is not justified[d] by works of the law* but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. [17] But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! [18] But if I build up again those things which I tore down, then I prove myself a transgressor. [19] For I through the law died to the law, that I might live to God. [20] I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. [21] I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose.

3 O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? [2] Let me ask you

[c]Greek *in* *Or *reckoned righteous*; and so elsewhere
[d]Or *righteousness*
1.14: Acts 22.3. **1.15:** Acts 9.1-19; Is 49.1; Jer 1.5. **1.18:** Acts 9.26-30; 11.30. **2.1:** Acts 15.2. **2.5:** Acts 15.2-29. **2.6:** Deut 10.17. **2.11:** Acts 11.19-26. **2.16:** Ps 143.2; Rom 3.20. **2.20:** Gal 1.4.

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CHRIST'S " MEMBERS " AND SEX
(1 Cor 6, 12-20)

PROMPTED BY A STUDY of Batey,[1] just about two years ago Burkill [2] raised a series of questions concerning, particularly, the passage 1 Cor 6: 12-20. This is the well-known passage which deals with the problem of " fornication " of some kind (see below) practiced by some Christians, and with the theological implications of such practice for Christians whose bodies are members of Christ, are a temple of God, are " one spirit " with the Lord, since " the body is for the Lord and the Lord for the body "; whereas a union with a prostitute makes a Christian's body a member of this prostitute, and he " sins against his own body."

Here are the questions this passage suggests to Burkill, who raises them against as many propositions by Batey. a) If becoming one flesh with a harlot nullifies the presence of Christ in the man concerned, why does not sexual intercourse within marriage have a similar effect? b) If intimacy with a prostitute is in some sense permanent, how can it differ from corporal union between husband and wife? c) On the assumption that Paul has a temple prostitute in mind, why cannot a Christian who resorts to a temple prostitute communicate holiness (" of the genuine sort ") to her? Are we to say that Aphrodite is more effectively potent than Christ, or that Paul was confused about the whole matter and failed to give a clear answer? Then, if concerning the question of sacred meat (1 Cor 8: 1ff; 10; 23 ff), " there is no idol," the same certainty applies to sacred sex. d) What is to be made of the notion that all forms of sin

[1] Richard Batey, " The *mia sarx* Union of Christ and the Church," *NTS* 12 (1966/7) 270-281

[2] T. A. Burkill, " Two into One: The Notion of Carnal Union in Mark 10: 8; 1 Kor 6: 16; Eph 5: 31," *ZNW* 62 (1971) 115-120.

other than fornication are " outside the body "? Gluttony, just as well as excessive sex, may adversely affect physical health and become a sin against the body. Or does Paul's distinction derive from a deep-seated phobia of women? e) If " body " in this context is taken to mean " personality," why is becoming one personality with one's own wife not incompatible with Christian commitment but becoming one personality with a prostitute is? How can a Christian become and be one " personality " with his/her marital partner and remain at the same time one personality with Christ? Is this a " mystery " Paul himself did not understand? f) The respective unions with Christ and with the prostitute are at once similar and dissimilar; Paul switches from " body " to " spirit." But, how can a person become a " member " of a spirit? If " body " in 6:16 means personality, why should the apostle change his figure of speech? [3]

This list of questions discloses the problems which the text poses even today and justifies a closer look at this passage. Our purpose is not to contrast Burkill with Batey to establish who is right and who is wrong but rather to consider 1 Cor 6: 12-20 in the light of these questions and bring out its doctrinal contents. It is hoped that from this study some answer

[3] The answer to these questions by Burkill is based on propositions by Paul Winter (" Sadoquite Fragments IV 20, 21 and the Exegesis of Gen 1: 27 and Jesus' saying on divorce," *ZNW* 70 (1958) 260-261 and by D. Daube ("Evangelisten und Rabbinen," *ibid.* 48 (1957) 119, 126). Mk 10: 10-12 contains " an integral element of the messianic secret of the Kingdom," namely, " the androgynous character of primordial man." In Jewish-Christian circles " it was held that man is properly bisexual, and that there will be a return to a hermaphrodite type of existence " at the end. Monogamous marriage " represented an approximation to the supposed quasimetaphysical model of the primordial Adam." This applies to 1 Cor 6: 16: " a man who resorted to prostitutes would, like a polygamist, approximate not to the ideal standard of human bisexuality, but to a freakish or monstrous kind of organic existence in which a one-many sexual relation replaces the one-one balance of the original and ideal specimen of the human race." Both in 1 Cor 6: 15 ff and Eph 5: 21 ff the writer ' carries his analogical argument beyond the bounds of rational experience '! What is more, the author wonders whether the " great mystery " in Eph 5: 32 " may not to some extent be a confession of relative ignorance." The reader will wonder whether all this is convincing.

will emerge also for the questions formulated by Burkill. In the first place, the particular type of union between Christ and his faithful in this passage will be explored. Then, the implications of the "fornication" Paul talks about will be considered.

The body for the Lord, the Lord for the body

It is obvious that in this passage Paul envisages the relationship between Christ and his faithful against the background of some sort of fornication. In fact, Paul writes that "the body is not for fornication" (v. 13). Fornication was justified by some elements in Corinth [4] on various grounds (v. 12 f). One of them is that "food is for the stomach and the stomach for food" (v. 13).[5] The meaning being that one is intended for the other and their interrelationship and interaction is only natural. The implication is that the body and "fornication" are in the same relationship to each other.

It is not clear—nor tremendously important—in v. 13 whether the reference to the destruction of both food and stomach by God is part of the Corinthian justification or rather Paul's answer to their argument based on food and stomach, as I would be inclined to think. What is obvious and important, however, is the literary and logical correspondence between v. 13a plus b, on the one hand, and v. 13c plus v. 14 on the other.

Food is for the stomach and the stomach for food.	The body (far from being for fornication) is for the Lord and the Lord for the body.
And God will destroy both this and that.	And God both raised the Lord and will raise us (by his power).

This exact correspondence shows that it is in v. 13c that Paul starts building his answer to the problem of fornication

[4] This is the generally accepted understanding of v. 12a.c. 13a, in spite of Ceslas Spicq, *Théologie Morale du Nouveau Testament*, II (Paris: Gabalda, 1965), 654 ftn 1, who maintains that v. 12a, etc. are statements by Paul himself.

[5] F. Hauck-S. Schulz, *ThW*, VI 582, note that the Greek view of life regarded sexual intercourse just as natural, necessary and justifiable as eating and drinking.

on the relationship between the faithful and the Lord. Man's stomach may find its correspondence in food, and conversely; but a Christian does not find his correspondence in fornication but in the Lord, and conversely. The correspondence between these two sentences shows, furthermore, that v. 14 is an incidental expression intended to balance v. 13b: God will destroy food and stomach, but God's attitude towards the relationship Lord-body is different: he has already raised the Lord and he will raise us also. This verification is evidence that the thought of v. 13c continues in v. 15: the body is for the Lord and the Lord for the body in the sense that "your bodies are members of Christ." [6]

Still, before we come to v. 15 some other details have to be stressed. The notion "body" in v. 13b cannot indicate the "Body" of Christ but the individual body of a Christian, of each Christian. The evidence for this is that in v. 15 we meet the *plural* "your bodies," i.e., the body of each one of you (not Christ's), as "members" of Christ; and that in v. 14 Paul replaces "the body" by "we" as different from Christ himself: [7] this is the difference of v. 15 between "your bodies" and Christ himself. This remark shows that Paul is thinking of a personal and individual relationship of Christ with each Christian, not of the general relationship of Christ to the group (Body) of Christians. This is borne out also by the very matter involved: this relationship is the counterpart of a "fornication" relationship, which obviously is an affair of individuals not of the Body-group of Christians as such. A further consequence of this remark is that Paul in this passage disregards the social-like or organic interrelationship among the several members of Christ. He centers only on the direct and

[6] That is why Hans Conzelmann, *Der erste Brief an die Korinther*, (Meyers Kommentar V), 11 ed. (Göttingen: Vandenhoeck und Ruprecht, 1969), 134, ftn 22, commenting on v. 15 speaks of a reciprocity: "There is a reciprocity: as I act against the Lord I am thereby affected myself, and as I act against myself the Lord is thereby affected. This reciprocity is unilaterally constituted by the Lord."

[7] Notice that "our" resurrection is not linked here to the fact that Christ (as "head") has been raised (cfr. Eph 2: 5) but to the traditional doctrine of "the power of God" (Mk 12: 24 parall.)

personal relationship between Christ and each single Christian.[8] In point of fact, Paul emphasizes that our bodies are "members of Christ," but he fails to say that we "are members of each other" (Rom 12: 5) or to stress the social-organic functions of the community (Rom 12: 3 ff; 1 Cor 12: 4ff). The character of personal and individual relationship of each Christian to Christ, or conversely, is strongly underscored in this passage—to the point that the social aspect is entirely disregarded or, rather, purposely omitted.

Another detail to be noticed is that, for Paul, "body" in v. 13c is something different from stomach. The change from stomach (13a) to body was obviously deliberate and intentional. What is more, Paul would admit that the stomach will be destroyed (cfr. 1 Cor 15: 50 ff; 2 Cor 4: 16; 5: 4) but the body will not, it will be raised. An immediate implication of this is that it is not the stomach but the individual body of each faithful that is for the Lord. It is not the stomach—or any other particular physiological organ or member—but the individual "body" of each Christian that is "member" of Christ.[9] It is important to notice that, in the same context (v. 14), Paul could replace body-bodies by a personal pronoun, "we": God will raise "us," which stands for our body-bodies.[10]

Obviously, in this understanding of body Paul stands on semitic grounds, far from Greek dichotomy and "salvation."

[8] The theological truth, in fact, is that Christ's Body "is not constituted by the sum total of Christians; but each one of them, by the mere fact that he attains the *Incarnate* Word, through this humanity of the Word becomes Body of Christ." P. Michalon, "Eglise, corps mystique du Christ glorieux," *NRT* 74 (1952) 680.

[9] This is strongly stressed by Conzelmann *Der erste Brief*, 133, when he notes that the relationship fornication-body is very different from food-stomach. In fact, body—otherwise than stomach—"is I as I am not a thing but relate myself (to others). The relationship with the *pórnē* is not a neutral one. It can never be indifferent. Even for the *pórnē* he who is related to her is not a thing. The relationship is a specifically human one. The Lord to whom I belong is thereby affected."

[10] Robert Jewett, *Paul's Anthropological Terms*, (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, 10), (Leiden: Brill, 1971), 259 ff.

Whether "body" in this and other similar passages should be translated by "personality" or otherwise may be a question of semantics.[11] It is clear, at any rate, that the notion "body" does not imply a division in man between two elements which repudiate each other or tend to dissociate from each other. It does not exclude the simultaneous coexistence and co-operation or activity of another (invisible) dimension of man which we usually call soul. It rather includes it, though it does not stress it particularly. "Body" stands for the entire man as he exists and acts in this world and indicates his "self"; which is particularly clear in Rom 6: 12 (cf. "yourselves" in v. 13). This is generally admitted.[12]

Still, the notion "body," in Paul's understanding, expressed the external element of man: man "acts through his body" (2) Cor 5: 10); it is in man's body that passions are seated (Rom 6: 12; cf. 7: 5); it is man's "members" that are the "weapons" of justice or of sin (Rom 6: 13), etc. That is, the notion "body" stands for the entire "self" but stresses the "corporeal" aspect of man, as the body is the means by which man manifests himself, expresses himself, relates to others by acting, reacting and being acted-reacted upon.

This is why Paul can say that "we," rather than our bodies, will be raised by God. But this is also why, in this text, "your bodies" rather than "you," are members of Christ. Obviously, Paul does not mean that only man's body—with the exclusion

[11] Cf. an analysis of different viewpoints in Joachim Gnilka, "Contemporary Exegetical Understanding of 'the Resurrection of the Body'," *Concilium* 60, (1970) 129-141; particularly pp. 135-140 "What is Soma?"

[12] R. Jewett, *Paul's . . . Terms*, 250-304; Claude Tresmontant, *A Study of Hebrew Thought*, (transl. from the French by Gibson, M.F.), (New York, etc.: Desclée, 1960), 88-106; Petrus Dacquino, "Ecclesia corpus Christi secundum apostolum Paulum," *VD* 38 (1960) 296; B. M. Ahern, "The Christian's Union with the Body of Christ in Cor, Gal and Rom," *C B Q* 23 (1961) 200 f; Joseph T. Culliton, "Lucien Cerfaux's Contribution concerning 'the Body of Christ'" *ibid.* 29 (1967) 59; Pierre Benoit, "L'Eglise corps du Christ," *Populus Dei* (Studi in onore del Card. Alfredo Ottaviani) XI (Rome: Christen, 1969), 986 ff. Cf. Walter J. Bartling, "Sexuality, Marriage and Divorce in 1 Corinthians 6:12-7:16. A Practical Exercise in Hermeneutics," *Concordia Theological Monthly* 39 (1968) 362.

of other dimensions—is for the Lord or is a member of Christ; he certainly understands that it is the whole of man that is for the Lord or is a member of Christ. This is what he says in Cor 12: 27: "you" are the body of Christ (cf. Rom 2: 5.1). Still, he stresses the notion "body" on account of the problem of "fornication" which is being discussed, since it is through his "body" that man—the total man—acts.

It is within this framework of total and individual involvement of each Christian in Christ that the sentence "the body is for the Lord, and the Lord for the body" is to be understood. The continuation of this thought in terms of "members of Christ" shows that Paul is reasoning on the basis of his favorite doctrine of the "Body of Christ" (1 Cor 12: 12 ff; Rom 12: 4 ff; etc.). The faithful Christian in his totality—expressed by his body—is related to Christ as a member of his Body, since it is from Christ that this Christian receives his "spiritual" life or the Spirit (cf. v. 17). It is a living and "fertilizing" relationship or union through which Christ pours his own life into the Christian to "regenerate" him.[13] All this, of course, is projected against the background of "fornication": the "body" of a Christian is not for union in fornication (not for a prostitute) but for the Lord (v. 13c).

In view of this fertilizing and individual union of each Christian with Christ we may consider the Greek formula *tò sóma..... tô kyríō kaì ho kyrios tò sómati.* This formula is reminiscent of the saying in Cant 2: 16 "my beloved is for me and I am for my beloved," which really means "my beloved is mine and I am his",[14] they belong to each other; still,

[13] Lucien Cerfaux, *The Church in the Theology of St. Paul* (New York: Herder, 1959), 262-286; Pierre Benoit, "Corps, Tête, et Plérôme dans les épitres de la captivité," *RB* 63 (1956) 5-47 (particularly p. 9); *id.*, "L'Eglise," 971-1028; Culliton, "Lucien Cerfaux's . . .," 41-59; Ahern, "The Christian's Union, 199-209; G. Martelet, "Le mystère du corps et de l'Esprit dans le Christ ressuscité et dans l'Eglise," *Verbum Caro*, n. 45 (1958), 31-53; J. Reuss, "Die Kirche als Leib Christi und die Herkunft dieser Vorstellung bei dem Apostel Paulus," *Bibl. Zeitschr.*, n. F., 2 (1958) 103-127; Dacquino, "Ecclesia corpus Christi," 292-300; *id.*, "La formula paolina in Christo Gesù," *La Scuola Cattolica* 87 (1959) 278-291.

[14] This is, in fact, the translation by S. M. Lehrman, *The Song of Songs*, (Soncino Books of the Bible. The Five Megilloth), (Hindhead, 1946).

the Hebrew wording uses the dative case (lî, lô), which is preserved also by the LXX where the text is very close to Paul's. More important is another text of Paul himself where he refers again to the Body of Christ. In Rom 7: 1ff Paul refers to the marital bond uniting a wife to her husband. But this is the way Paul, in agreement with the current Greek language, expresses this relationship: the wife *ginetai andrí (hetérǫ)* (v. 3), she is "for a (another) man." Immediately Paul draws his conclusion: the marriage of the faithful Christian with the Law has come to an end "through the Body of Christ, so that they *ginontai hetérǫ*, they are for another one, for him who was raised from the dead." Obviously, a Christian dies to the Law at the same time that he is incorporated into the Body of Christ, and it is at this moment that he is for Christ (and Christ for him). The similarity, both doctrinal and linguistic, with our passage of 1 Cor 6: 13c is manifest. What I would like to stress in Rom 7 is that the relationship between the Christians (as members) and Christ (as Body) is expressed in marital conceptions and in marital language. This is a theology Paul teaches again in 2 Cor 11: 2f, and which is somewhat developed in Eph 5: 23 ff.[15]

This is how Paul conceives of the relationship between Christ and each Christian in 1 Cor 6: 13 ff. The sentence "the body for the Lord and the Lord for the body" belongs to conceptions and to expressions like those in Rom 7 and it is according to them that it is to be understood[16]—in spite of the literary correspondence with v. 13a, which remains a merely literary one, whereas the fundamental thought and the words themselves have changed: the situation between a Christian and Christ is not just one of correspondence but one of "membership"; and "stomach" has been replaced by "body."

[15] The concept goes back to the gospel traditions: Mk 2: 19 f parall; Io 3: 29 (cf. Apc 19: 7 ff; 21: 2.9).

[16] A. M. Dubarle, "L'origine dans l'A. T. de la notion paulinienne de l'Eglise corps du Christ," *Studiorum Paulinorum Congressus Internationalis Catholicus*, (Analecta Biblica, 17-18), I (Rome: Biblical Institute, 1963), 231-240, expresses the view that it is the marital text of Gen 2: 24 that is at the basis of Paul's conception of the Body of Christ.

The marital imagery to express this relationship gives its true meaning to *kollâsthai* (to cleave), when, in our text, the Christian is said "to cleave to the Lord" (v. 17). It is significant, in this sense, that the relationship between a man and a woman (called here *pórnē*) is defined by the same word: a man "cleaves" to the *pórnē*. This verb *kollasthai* is used by Paul (and by the entire Pauline literature) in our passage and in Rom 12: 9 only. Obviously it is not a Pauline term. In Rom 12: 9 the meaning is very general, one is "to stick to" what is good. On the contrary, in our text it has a very specific connotation, as it is suggested by the context. In such contexts this verb is a technical term expressing a marital or marital-like relationship. The evidence for this comes precisely from the basic text on marriage Mt 19: 5 (cf. Eph 5: 31), which is a quotation from Gen 2: 24 (LXX has *proskollâsthai*, the reading of Eph 5: 31 and of the addition of Mk 10: 7). This text of Gen is very present to Paul's mind, in fact he quotes it in v. 16. It is likely that Paul uses the simple instead of the compound (of the LXX) because he is translating directly from the Hebrew text, and he renders *dbq* (in Gen 2: 24) by *kollâsthai*, which is the more usual equivalent of the Hebrew term in the LXX. Now, this Hebrew term applies to similar contexts (cf. Gen 34: 3: 1 Kings 11: 2). Other considerations will be added later on.

At this moment, however, we may anticipate that neither the Greek nor the Hebrew term indicates primarily and directly a sexual relationship. In fact, this is certainly excluded when *kollâsthai* expresses the bond between Christ and his ("members") faithful. At this point Paul stresses that the cleaving of a Christian to Christ results in "one spirit," and precisely "spirit." Again, Paul has the doctrine of the "Body of Christ" in mind, according to which the union of a Christian with Christ is as solid and real as the union of a "member" to the the body from which it draws life and nourishment. Still, this union— otherwise than the union between man and woman— has nothing to do with sex and nature. And this is why Paul avoids saying that this union results in "one flesh," and deliberately chooses to say that it results in "one spirit." Paul could say also that such a union results in "one Body," as he, in fact, does on some other occasions (1 Cor 10: 17; 12: 12 f. 27; Rom 12: 5). But he has just used this expression to indicate the union of a man and a *pórnē* (v. 16), and he is obviously careful to stress the difference betwen these unions. That is why he avoids *here*, in this particular text, an expression which he otherwise uses unrestrictedly.

Now, the fact that the union between Christ and each Christian results in "one spirit" does not imply in Paul's mind and language any metaphysical incompatibility. The word "spirit" does not necessarily imply an opposition to matter or to physical entities. It may indicate something which is related to God's world and activity in some way, something which in some way or aspect is beyond the laws of the present cosmos. Paul can say that the manna and the water from the rock (Ex 16; 17) of olden times was "spiritual," and the rock itself was "spiritual"—a qualification by which Paul certainly does not intend to deny the physical nature of these elements; rather he intends to stress the supernatural character of their donation by God. In 1 Cor 15: 4 Paul speaks in terms that for our metaphysics would be considered contradictory: he refers to a "spiritual body," which is the risen body of every Christian; this body is spiritual not because it is not a body but because it does not belong to this creation any longer; it obeys other laws and another way of existence. It is in a supernatural state. In point of fact, the spiritual body is understood to be a "heavenly" (see the variant reading "spiritual") man in v. 47. In the same context (1 Cor 15: 45) the risen Christ becomes a "life-giving spirit," by which expression Paul does not intend to say that Christ dropped his body or that his body evaporated into spirit.[17] Again, what he says is that Christ's body belongs to a realm where "flesh and blood" have

[17] *Didache*, 10, 3, defines the eucharist as "spiritual" food and drink but not to deny the physical aspect of it. Ignatius, *Eph.*, 7, 2, says that Christ was "at the same time fleshly and spiritual." Cf. Gal 5: 22; Rom 7: 14.

no place, where mortality and corruptibility are changed into immortality-incorruptibility (15: 50 ff), i.e., where "mortality is swallowed up by life" through this Spirit (2 Cor 5: 4f; Rom 8: 11; 1: 4).

From this text of 1 Cor 15: 45 another element is to be retained, namely, the risen body of Christ is a "life-giving" body for others, for those who join his "body." It is with this theology in mind that Paul states that "all of us have been baptized into one body in one Spirit. . . . all have been given to drink of one Spirit" (1 Cor 12: 13). Along the same line the author of Eph 4: 4 stresses that there is "one body, one Spirit . . . one baptism."

The general concept intended in the "one spirit" resulting from a Christ-faithful union (1 Cor 6: 17) should be clear by now. Through baptism[18] the body-self of the Christian becomes a "member" of Christ, is ingrafted into Christ's body which, through his resurrection has become a life-giving supernatural reality, body fully and completely permeated by the Spirit; through this "spiritualized" body "one Spirit"—the same Spirit in Christ—is given to drink to the Christian man in baptism.[19] Through this sacrament the channels of communication between Christ and the Christian are established and opened, and Christ's very life and Spirit flow into this Christian who now becomes "one spirit" with Christ, in the sense that he becomes a member of the "spiritualized" body of Christ, i.e., a supernatural reality in union with Christ, vivified by a "spiritual" life flowing from Christ which is, first of all, the Spirit himself. The language of John is much more radical still when he says that the regenerated of water and Spirit is "spirit" himself (Io 3: 6), not because he loses his physical dimension but because he acquires a spiritual-supernatural dimension, a divine sonship which cannot be given by blood, flesh or man but only by God (Io 1: 13). This union

[18] Cf. P. Dacquino, "De membris Ecclesiae, quae est corpus Christi," *VD* 41 (1963), 117 ff.

[19] Cerfaux, *The Church*, 270.

is in all truth a "fertilizing" union resulting in a "regeneration" of man, in a "new creation."[20]

After all, the "one spirit," effected through baptism out of Christ and his faithful, is not entitatively different from the "one body" that Paul sees is effected through the Eucharistic "communion" (*koinōnía*) between the "one bread and the many" (1 Cor 10: 16 f). The "one bread" is not one loaf but it is one Christ in both the bread and the cup, no matter the number of loaves or the quantity of wine. Paul's reasoning is very simple, but it is based on faith, the faith in Christ's presence in the Eucharist. Through "communion" in Christ's "body and blood" Christ becomes particularly present in each Christian as Christ is within him, active and operative; he is living there and the recipient enjoys Christ's personal life-Spirit. This is true of each and of *all* the faithful partaking in Christ's body and blood. Christ is in each one of them. Since Christ is only one, there is a dimension according to which all those faithful are one or, more exactly, "one body," namely, the body of Christ present and living in each and in all of them. Conversely, what is true of the group is true of each one: each Christian partaking of the Eucharist becomes "one body" with Christ, as Christ through his Eucharistic body is living in him. Still, this is not a material-physical body and union, this is a body-union belonging to the realm of the "spiritual" world of God. The Christian does not lose his physical dimension, but in his physical dimension he receives the life-Spirit of Christ communicated to his (Christ's) "spiritualized" body. Again, John is more radical when he maintains that through the Eucharist "I am immanent in him and he in me" (Io 6: 56), he "lives because of me" (v. 57), and the faithful possess life in himself (v. 53)—the same Greek expression which is used to indicate the presence of life in the Father and in the Son (Io 5: 26).

The Eucharist is a means of further "transfusion" of life

[20] Benoit, "L'Eglise," 991; Dacquino, "De membris Ecclesiae," 125. Cf. Jewett, *Paul's ... Terms*, 262.

from Christ to the faithful, by which the union between both is strengthened and tightened. But this process starts with baptism when a man is first grafted into "one (Christ's) body" to be given to drink of "one Spirit."[21] This man does not thereby lose his human-physical nature, but it is through these sacraments and communications of life that this human-physical nature too begins the process of its "spiritualization" which will end up in a total transformation into a "spiritual body" thoroughly permeated by the Spirit.[22] This is how a Christian's cleaving to Christ results in "one spirit," as over-against "one flesh—one body" resulting from a man's cleaving to a *pórnē*.

These developments show to what an extent the notion "to cleave" (*kollâsthai*) can be dissociated from the idea of sexual union. This does mean, however, that the imagery of marriage persists and that Paul, in fact, describes the relationship Christ-faithful in marital terms—and this not only in Eph 5: 23 ff but also in our text 1 Cor 6: 12-30. It is on the basis of this marital imagery, I think, that an obscurity in our text seems to become less enigmatic.

Paul writes that "whatever sin (*hamártēma*) a man may commit (*poiein*) is outside the body; but he who fornicates (*ho porneúōn;* see below) sins (*hamartánei*) against his own body" (v. 18).[23] It has always been difficult to see how "fornication" (only) is a sin against one's own body and other sins (like gluttony, drunkenness, suicide) are not. Conzelmann[24] thinks that Paul is concerned only with the present

[21] Cf. Ahern, "The Christian's Union," 203; Benoit, "L'Eglise," 990 f.

[22] Which does not mean absorption. Cf. L. Bouyer, *L'Eglise de Dieu. Corps du Christ et temple de l'Esprit* (Paris: Cerf, 1970), 603.

[23] Hauck-Schulz, *ThW*, VI 583, refer to the Stoic Muson (p. 65, 44 ff) who maintains that he who has relations with a prostitute sins against himself. They (*ibid.*) quote also Epictetus as saying that by all unclean acts a man defiles the god in his breast.

[24] Conzelmann, *Der erste Brief*, 135. C. K. Barret *A commentary on the First Epistle to the Corinthians* (New York and Evanston: Harper and Row, 1968), 150 f comes close to this view when, following Calvin, he maintains that other sins may be against one's body, but "comparatively speaking, they are outside the body."

case and he stresses that this sin is against one's own body—he does not consider the inclusion or exclusion of other possible sins against one's body: obviously, this is not very convincing. Kempthorne[25] understands Paul's text to mean that the "body" is the Body of Christ, and a fornicator sins against this Body which is also *his* body. The problem is that it is difficult to accept that at this point the text refers to the Body of Christ (Christ with his community) and not to the individual body-self of each Christian.

It seems well, in fact, that Paul again is thinking of the body-self of individual Christians. Whatever the case of 1 Clem 46: 7,[26] Paul never refers to the Body of Christ as the Body of a single Christian, nor can Paul's theological thought admit such an expression since by that expression he means the personal body-self of Christ to which Christians are incorporated as "members." Furthermore, there is no indication that the perspective of vv. 13-15 is changed, and here "body" is the individual self of each Christian. On the other hand, in this entire passage Paul, as we have seen, does not consider the relationship of Christ with the group of Christians but with each individual faithful, and it is likely (see below) that he has a single concrete individual in mind.

The very same Greek expression (*tò idion sôma*) appears immediately afterwards in 7: 4 where it certainly indicates the individual self of each partner in marriage. But it is above all the marital aspect of this latter passage that we want to bring into relief: a wife is not the lord of her own body-self, and the same thing is true of the husband. This is a union (among Christians) that Paul considers lawful, and in this case the apostle maintains that each partner has committed his/her own self to the other: it is the other who is the lord (*exousiázei*).[27]

[25] Kempthorne, "Incest and the Body of Christ: A Study of 1 Corinthians VI. 12-20," *NTS* 14 (1967/8) 572.

[26] Cf. *id., ibid.*

[27] In Rom 7: 2 Paul understands that a married woman is *hypandros*, is "under" a man, which is a Hebrew way to say that one is married: H. Strack-P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, III (München: Oscar Beck, 1926), 234.

This, in Paul's understanding, is a lawful commitment, is a legitimate submission to some other's authority and will, no sin is involved in it.

The problem is different in a relationship when a man is a *porneúōn* of some sort (6: 18). This man "sins" in such a relationship, Paul understands. And the presence of "sin" makes all the difference for Paul between a marital union and a union in "fornication." In the former case where the mutual commitment happens according to God's and Christ's will, there is no slavery, there is no sin against one's own self.[28] Such a slavery comes about, however, in the case of an unlawful union. This is what Paul says right at the beginning of the text under discussion (1 Cor 6, 12): to do everything may mean to constitute something lord (*exousiázein*) over myself. The application to the practical case is that a union in fornication *constitutes someone lord over someone else*. Besides the context, it is the verb *exousiázein* which suggests this concrete and practical understanding. In fact, this verb is not a Pauline term since Paul uses it only in the present context: in 1 Cor 6: 12 and 7: 4. Now "to fornicate" means precisely this: to realize an *unlawful, sinful* union by which I constitute someone else *unlawful* lord over my body-self, I enslave myself to the other, I give up my freedom and rights and put myself in an awkward and degrading situation in theological terms.

There is a juridical flavor to the idea. In fact, Paul does not say that such a Christian sins against God or Christ (1 Cor 8: 12), he sins against his own "self." The notion *hamartánein* (to sin) itself is interesting in this context. Obviously, "to sin" is the same thing as *hamártēma poiein* (v. 18a). Now, Paul (and the entire Pauline literature) uses *hamártēma* only in Rom 3: 25 and in our text (1 Cor 6: 18). It is very difficult to admit that, for Paul, it means the same thing as the recurrent *hamartía*. Though *hamártēma* includes the theological qualification of something sinful, it rather indicates a wrong deed or wrong doing, the sinful action rather than its sinful

[28] See Bartling, *Sexuality . . .*, 362 f.

quality. So, *hamartánein* against one self means to do wrong deeds, or make mistakes against one self—and this, within the particular context of constituting someone else as unlawful lord over oneself. It comes very close to the concept of violating one's own rights and interests, in theologoical terms, by enslaving onself to an unlawful and sinful lord. This does not apply to any other sin.[29]

This sin of fornication is *against* the body;[30] Paul does not say that it is inside the body. From this angle, the correspondence with the foregoing sentence "every wrong deed one does is *outside* the body" (v. 18b) is defective. Paul does not say whether fornication is outside or inside the body, he does say that it is against the body-self. On the other hand, the sentence in v. 18b does not say that all other sins *except* fornication are outside the body; there is no compulsory reason to make such an exception, in spite of the similar passage of Mk 3: 28 f parall. Both the lack of correspondence and of any explicit exception gives support to Moule's[31] contention that v. 18b is not Paul's doctrine but a slogan of the Corinthians, like those in v. 12, 13 and 10: 23, to which Paul answers with v. 18c. The grammatical construction surely backs such a view: just as in v. 12 f, v. 18b (the slogan) contains no joining particle, whereas Paul's answer is introduced by a truly adversative *dé*. The meaning of the whole would be as follows. The Corinthians defend free sex on the grounds that "whatever wrong deeds one may do lie outside one's own self," i. e., they do not affect him, he is above every moral contamination. In his answer Paul, as in v. 12 and 13, does not go into the merits of such an assertion[32] but retorts that it certainly is *against* the

[29] And Sir 10: 28 says: "Who will justify him who sins against his own soul?"

[30] A linguistically similar expression is found in the Rabbinic literature, but the meaning is different, namely, "to sin with the body": Stract-Billerbeck, *Kommentar sum NT*, 366.

[31] Charles F. Moule, *An Idiom-Book of the NT Greek* (Cambridge: University Press, 2d ed. 1959), 196 f.

[32] It cannot be said, therefore, that Paul's reply seems to accept the general proposition, and makes an exception to it: Barret, *A commentary*, 150. Paul's reaction may express acceptance or rejection—or neither.

body-self. On this assumption no room is left for the question as to whether in Paul's view *only* fornication is against one's body or whether some (and what) sins are outside the body and others (and what) inside it.

The marital imagery emerges again in v. 19 f when Paul states that Christians (each Christian) are not in possession of themselves,[33] they are not lords of themselves, as they "have been bought with a price." True, the idea of Christians having been brought by a price is used by Paul in 1 Cor 7:23 where it connotes the concept of manumission from slavery to "serve" Christ (cf. Gal 3: 13; 4: 5). But each context gives the final shade of meaning to words. In the immediate context of our passage (1 Cor 7: 1) Paul stresses that a partner in marriage is not lord of himself. Of course, Paul would not say that Christ is not Lord of himself, but this proves only that Paul carries the comparison no farther than he can. The notion to "buy" (*agorázein*) is not against a marital imagery. This very verb is used in Neh 10: 31 (as a translation for the Hebrew *lqh*) where it certainly indicates the dowry a man pays for a bride: "we will not buy their daughters."[34] This usage is expressed in the Hebrew bible through some other terms which convey the same concept of buying a bride: a man "shall surely pay (*mhr;* LXX *phérnę phernieî*) a dowry for her to be his wife" (Ex 22: 15; cf. Ps 16: 4); Boaz bought (*qnh;* LXX *ktâsthai*) Ruth to be his wife, just as he "bought" the field, etc. (Rut 4: 10.9.5; cf. 2 Sam 12: 3; Koh 2:7)—this verb *qnh* is used also to express how Jahweh came to possess Israel (Ex 16: 16; Deut 32: 6; Ps 74: 2; 78: 54); the prophet Hosea also bought (*krh;* LXX *misthoûsthai*) an adulterous woman for himself; the same meaning is found in Gen 31: 15 where Laban is said to have "sold" (*mkr;* LXX *pipráskein*) his daughters to Jacob. The

[33] An expression which, according to Strack-Billerbeck, *Kommentar zum N. T.*, III 367, belongs to the marriage language.

[34] Cf. Gen 4 4 19; 6: 2; Ex 21: 10; 34: 16; 1 Sam 25: 43, where *lqh* applies to the fact of "taking" a wife; this verb surely has the meaning of "buying" (a field) in Prov 31: 16.

word "price" (*timê*: 1 Cor 6: 20) is not foreign to this context: cf. Gen 20: 16 (LXX).

The marital dimension of the thought "you are not in possession of yourselves" is here the only acceptable one, on account of its obvious relationship to v. 15 f; a Christian is not supposed to take (away) a member (his own "body") belonging to Christ—possession of Christ—and make it a member (possession) of a *pórnê* by becoming one "body—flesh" with her. A Christian is supposed not to do so because—among other things—he is not a possession of himself, he is a possession (consort) of Christ. To give this possession of Christ to a prostitute is an adultery of sorts.

The body is not for fornication

The doctrine expounded thus far applies in any kind of unlawful sex, i.e., of any sexual relationship undertaken by a Christian not in accordance with God's will which has its basic expression in nature. Any sort of *sinful* sex is to give Christ's members (i.e., Christian "bodies") to fornication. In this sense the doctrine above offers a solid theological basis for a correct Christian orientation and evaluation of sex. The forms that sinful sex can take are expressed by Paul in the immediate context of 1 Cor 6: 9 and, then, in Rom 1: 26 f.

The reason why only in a marital relationship is sex correct and therefore not sinful is that, being natural (according to the Creator's will), only this sexual relationship can be taken up by Christ who, through his "body" vivifies the "members" atached to him; the life Christ infuses in his members can perform and further only that relationship which is according to the plans of God the Creator. Of course, a Christian keeps the physical powers to perform the wrong union. But it is precisely in this that the abnormality—and the sin—consists, if he does so.[35] The human being was ingrafted into Christ's

[35] Cf. Conzelmann, *Der erste Brief*, 134 f. Paul in 1 Cor. 6: 20 requests the faithful to "glorify God with their bodies," which certainly indicates that inordinate sex does not glorify God: cf. Walter Lowrie, "Glorify God in Your Body, *Theology Today* 10 (1953/4) 492-500.

body so that it may receive life to act as a true "member," according to the "nature" and interests of Christ's body (or Body). If such a member does the wrong thing—in a wrong sexual union— it is making use of itself in a manner which is unnatural in some way, as it is doing something against the very nature of the "body" which provides its (supernatural) life. This is a sort of theological monstrosity or absurdity.[36] It is to *force* the members of Christ to do something the body cannot do. The absurdity is all the more blatant when this member constitutes someone as unlawful lord upon itself in an unlawful relationship, when the Christian's body is for the Lord, it is the Lord's. That is why Paul cannot understand such an attitude: it is just an absurdity in theological terms.[37]

This doctrine applies to any sinful sexual activity, and even to all other wrong doings. Still, the question is legitmate as to whether Paul has something more concrete in mind. Not long ago Kempthorne[38] proposed that our passage (1 Cor 6: 12-20) should be read in connection with the incestuous union dealt with in 1 Cor 5. There is much that speaks for this view—much more than the valuable remarks pointed out by Kempthorne in order to explain how the text fits in very well with this view.[39]

In the first place, it is very strange that Paul goes into a discussion about "general" fornication at this point of the epistle.[40] For one thing, such a discussion can hardly be considered an appropriate introduction for his doctrine on marriage, which follows immediately afterwards in ch. 7. For another, this doctrine in ch. 7 begins a new section of the letter in which Paul sets out to answer the question "about which you write (to me)" (7: 1). The implications are: first, that our text (1 Cor 6: 12-20) does not belong to the new section, it is not an introduction to the doctrine on marriage; second, that our text has to belong to the foregoing section.[41]

Now, to maintain that our text is completely disconnected from the foregoing context certainly is not the obvious assumption. One is rather entitled to assume that there is a connection, unless reasonable proof to the contrary is provided—which has not been done so far.[42] On the other hand, this text is the *end* of a development in the letter. It is difficult to avoid the impression that this seemingly unprepared discussion on "fornication" is the continuation—and the conclusion—of the episode concerning the incestuous[43] "fornication" in Corinth which marks the beginning of a new development in 5: 1. The discusion about law-courts in the community (1 Cor 6: 1-9a) is just a digression caused by the reference to real jurisdiction in the community to deal with the incestuous man—and with other affairs. Paul, in fact, wants the jurisdiction of the community to be exerted in the case of the incestuous man (5: 12 f.4) and not to let things go, both in this case and many others (cf. 5: 11 f). This is why there are law-courts in the community, and no recourse to pagan courts is needed. But it is obvious that this digression comes to an end in 6: 9a, and Paul returns to the subject of ch. 5 in 6: 9b: "the list of vices

[36] Joseph Bonsirven, *Théologie du Nouveau Testament* (Paris: Aubier, 1951), 333: this sin "becomes for him a true monstrosity . . . to join this living portion of Christ to a harlot." Cf. Michel Barnouin, "Le caractère baptismal et les enseignements de Saint Paul," *Stud. Paulin. Congr. Intern. Cath.*, II 307 ff.

[37] Jean Héring, *La Première épître de Saint Paul aux Corinthiens*, (Commentaire du Nouveau Testament VII) (Neuchâtel-Paris: Delachaux et Niestlé, 1949), 47: "Man is a unit, and the body of the Christian cannot orient itself towards Christ and depart from him at the same time." Cf. C. Spicq, *Théologie Morale*, 556, and fnt 3 and 4.

[38] Kempthorne, "Incest," 568-574.

[39] In spite of Jewett, *Paul's . . . Terms*, 260.

[40] It is not very convincing to say that here Paul argues with an imaginary opponent: John C. Hurd, *The Origin of 1 Corinthians* (New York: Seabury Press, 1965), 87, quoting from Craig.

[41] In disagreement with Hurd, *ibid.*, 87 f., who considers the text in question as a "transitional passage" in spite of the realization that several details in it "have marked oral information elsewhere" (p. 87).

[42] The different replacements and apportionments in 1 Cor proposed, v. g., by Hurd *ibid.*, are far from demonstrated.

[43] "It is most likely that he (the man in question), after his father's death, married his (father's) widow": Conzelmann, *Der erste Brief*, 116.

[44] Barret, *A commentary*, 144: "Verses 9-11 (in ch. 6) provide Paul with a suitable way of working back to the theme of sexual license which he left at the end of Chapter V."

opens with a series of sex offenses (idolatry not excluded) headed by the *pórnoi* (fornicators)—no dubious reference to the *porneía* of the young man in 5: 8.9.10 (cf. in v. 13 the assonance (*ponērón-pórnon*).

Then in v. 12 Paul deals again directly with the incestuous case, but not from the point of view of jurisdiction (5, 12 f) and legal procedures (5, 4 f), but from the point of view of the grounds on which the Corinthians tolerated such a scandal in their community: "everything is lawful for me" (v. 12); "the food is for the stomach, and the stomach for the food (and both will perish)" (v. 13); "every sinful deed that a person may commit is outside the body-self" (v. 18). There can be little doubt that these were the grounds for the "inflation" and inactivity of the Corinthians which Paul denounces (5: 2 f. 6: 11-13) in connection with the incestuous scandal.

The wrong relationship between a man and a "harlot" (*pórnē*) to which Paul refers in 6: 15 f, seems to confirm this view. Paul thinks that by such a relationship both persons "are (are being) one body"; what is more, Paul thinks that the basic marital doctrine of Gen 2: 24—"the two result in one flesh"—applies to such a relationship. One wonders whether Paul would really say that an occasional act of prostitution effects "one body," a lasting and stable human compound. One wonders even more whether Paul would maintain that the sacred text teaches either that (occasional) fornication is the means whereby two persons "result in one flesh," or that actual intercourse is essential to effect "one flesh." To my knowledge, this would have been the only passage in the entire Bible conveying such a message.

Furthermore, the concept of "cleaving" to a woman in no way suggests the idea of sexual intercourse necessarily. Certainly such an idea is not suggested when, in the same context (v. 17), one of the faithful "cleaves" to Christ. As pointed out above, this Greek word is not a Pauline term. Except for Rom 12: 9 ("to stick to what is good"), this verb is used by the Pauline literature in our passage only; Eph 5: 31 uses

proskollâsthai which means the same thing, and the context is that of marriage and of union between Christ and his community. In a context of marriage this Greek term is used again in Mt 19: 5 and in Mk 10: 7 (*prosk.*, in the addition). The rest of the occurrences in the NT has nothing to do with sex at all. And where it is used in contexts of marriage it does not connote the aspect of marital sex, let alone any idea of occasional unlawful sex.

In point of fact, the Greek term under discussion when used in marital contexts certainly goes back to the text of Gen 2: 24 and corresponds to the Hebrew, *dbq*. Now, in the Hebrew bible the verb *dbq* expresses, besides other connotations, the concept of affectionate adhesion, loyalty, faithfulness. This is particularly true when it applies to God (Deut 11: 22; 13: 5; Josh 23: 8; 2 Kings 18: 6; Ps 63: 9; etc.) or to friendly persons (Ruth 1: 14; 2 Sam 20: 2). In such contexts this Hebrew verb connotes rather the idea of love and, in fact, both notions appear in the texts side by side. Any connotation of sexual activity seems not to be directly intended by *dbq*. This becomes apparent when man "cleaves" to God, but also when Ruth "cleaves" to Naomi, her mother-in-law (Ruth 1: 14). But this is true even of 1 Kings 11: 2 where Solomon cleaves to many women "in love," in fact he "loved" many foreign women (11: 1)—the evil effect being that these women influence Solomon's "heart" and religion. Nor is the case of Gen 34: 3 f different: Schechem cleaved to Dinah and "loved" her independently of the fact that he "humiliated" her; he wanted her to be his wife. I could not find any passage in the Bible where *dbq-kollâsthai* has a directly sexual connotation—not even in Sir 19: 2 (or in 1 Esdr 4: 20). It is worth noticing, in this connection, that in LXX (*pros-*) *kollâsthai*, besides being the usual translation of *dbq*, occasionally translates also the Hebrew *ngᶜ* and *ngś*—but, significantly, not where these two terms have a sexual connotation (v. g., Gen 20: 6; Ex 19: 15). Accordingly, in 1 Cor 7: 1 Paul uses *háptesthai*, not *kollâsthai*. The Hebrew *dbq* occurs also 6 times in Qumran,

according to Kuhn's concordance; [45] it never has any connection with sex at all.[46] The implication is that not even in Gen 2: 24 or Mt parall (or Eph 5: 31) has the notion "to cleave" a directly sexual connotation: it rather indicates that it is through love, affection and faithfulness that man and woman come to coalesce into "one flesh-body," into one single human totality or compound.[47]

The result of this survey shows that the situation contemplated by Paul in 1 Cor 6: 15 f can hardly be one of occasional intercourse. It seems to be one of a stable relationship: they "are being" one body-flesh, they "are cleaving" to each other—just as Christ and the faithful "are being" one spirit and "are cleaving" to each other. This is what the present tenses suggest also. Now, this seems well to be the case of incestuous "fornication" that Paul denounces in 1 Cor 5: 1: this man "is having" the (former) wife of his father. Notice that the Greek *échein* (to have) with a woman or man as its object and "usually without *gynáika, ándra*" means to "have to wife or as husband"; [48] the correct translation of the passage

[45] 1QS 1: 5 (to cling to good works); 2: 15 (curses cleave to an evil man); 1QH 5: 31 (tongue cleaves to the palate); 16: 7 (to cleave to the truth); CD 1: 17 (curses cleave to an evil man); Fragm. 42, with no connection.

[46] The texts on which K. L. Schmidt, *ThW*, III 822 (f), bases a different view, are Rabbinic and later than the N. T.

[47] This is the meaning of "to result in one flesh" in Gen 2: 24. The word "flesh" in the Hebrew bible can indicate different relationships (cf. Lev 13: 18; Deut 5: 2.3.26; Is 66: 23; Jer 12: 12; Ps 84: 3). A prominent use of this word is made to indicate kindred people, one family (Gen 37: 27; Neh 5: cf. Hebr 2: 14). Still, I could not find any other place in the Hebrew bible where "flesh" would be used to indicate sexual intercourse. Moreover, I could not find any other passage in the Hebrew bible where "one flesh" occurs—not even in Gen 29: 14; 37: 27; 2 Sam 5: 1. Now, in Gen 2: 24 it is obvious that husband and wife result in one flesh in the sense that the woman is "taken from man," is "bone from my bones and flesh from my flesh," i. e., in the sense that they are intended to complete each other, to make one human compound out of two matching elements. They never were united before, they become "bone from my bones, etc.," when they become "one flesh"—and this happens, not necessarily nor primarily by sexual intercourse but by spiritual "adhesion" (*dbq*), by love. Cf. Dubarle, 'L'origine dans l' AT . . . ,' 232 ff.

[48] Liddle-Scott, A, 4.

being that the man had the wife of his father as his own wife. It was an established way of life, it was a marital union effected not only (not particularly) by sexual acts but by love, affection, fidelity.

These consorts had achieved a oneness, "one body-flesh," as is the case in every other (lawful) marriage, with the only important difference that they did it in the wrong way, under the wrong circumstances and between the wrong persons. Such unions were forbidden by law.[49] And this is why such a "oneness" is "fornication" (*porneía*) instead of marriage. And such an established fornication renders the theological situation of a "member of Christ" all the more absurd—the only way to deal with such a "member," if he persists in such oneness, is excommunication (5: 4f.13).

It is obvious that such incestuous union is called by Paul *porneía* in 5: 1, which is—Paul insists—"such a *porneía*." Nothing, therefore, hinders the same word *porneía* in 6: 13.18 (and, as a result, the entire passage) from referring to the same fact. The assumption is that when Paul refers to *pórnoi-pórnos* in 5: 10 f, by this word he indicates the man living in such incestuous union. The implication is that *pórnē* in 6: 15 f can indicate the female partner in such union, regardless of whether she is Christian or pagan or a cultic prostitute. And the verb *porneúein* in 6: 18 can have a more particular meaning in this connection as applying to any man who may live in such a situation.[50] It is a situation like that of the incestuous man that explains the sin (of slavery) against one's own body (6: 18) best.

The use of the concept "fornication" in such connections is not unusual in the Hebrew language before Paul. The main evidence comes from the Sadokite Fragment 4: 17,20 f; 5: 8 ff,[51] where the writer uses *z'nût*—the Hebrew equivalent of

[49] Not only by the Jewish Law (Lev 18: 8; 20: 11) but also by the Roman institutions cf. Barret, *A commentary*, 121; Conzelmann, *Der erste Brief*, 116, fnt 29; Abel E.-B., *Première épitre aux Corinthiens* (Paris: Gabalda, 1956), 119.

[50] Similar reflexions also in Kempthorne, "Incest," 570 f.

[51] Chain Rabin, *The Zadokite Documents* (Oxford: Clarendon, 1954), 16-18.

porneía—in the sense of incestuous unions forbidden by the Law (Lev 18: 13), and in the sense of some sort of polygamy. Rabin [52] says that the Rabbis find a similar use of the concept in the OT: cf. Lev 21: 7 (19: 29; 18: 17), where the verb *znh* (usually translated by *porneúein*) is used also.

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Abundant use of this concept in such sense in the Rabbinic literature is the basis of the understanding of divorce in the NT by J. Bonsirven, *Le divorce dans le Nouveau Testament* (Paris: Desclée, 1948), 50-60; in the same direction cf. Hauck-Schulz, *ThW*, VI 589, 5.

[52] *Ibid.*, 17, fnt 20, 3; 21: 1

AUGUSTINE'S THOUGHT AND PRESENT-DAY CHRISTIANITY: A REAPPRAISAL

WHAT FOLLOWS is an appraisal of the significance of some aspects of Augustine's thought for present-day Christianity. There are at least five reasons why this appraisal is a desideratum.

First, Augustine's interpretation of Christianity has been widely rejected in recent years. Yet in view of the significant role his work has had in Christian thought and Christian spirituality it is important to examine the grounds of this rejection. Augustine's interpretation of Christianity has been rejected on the grounds that all metaphysical language is without meaning. It has been rejected on the grounds that metaphysical thought is a waste of human creative effort, the true concern of which is the natural and social sciences and their technological application. It has been rejected for its supernaturalism, on the grounds that man's world is the sensory world and not a suprasensory realm. And most recently it has been rejected on account of the Hellenistic and specifically neo-Platonist character of his interpretation of Christianity.

Clearly the demonstration of the meaningfulness and of the specific meanings of the linguistic expressions in which he writes about his metaphysical insights and convictions would be a service not only to Augustinian studies but also to the perennially alluring metaphysical enterprise and to the unfinished work of language philosophy. This project, however, lies outside the scope of this essay. Further, the charge that metaphysical language is without meaning is less likely to be made today than it was several decades ago. An increased generosity toward metaphysics is one result of the impact of the manifold forms of phenomenological and existentialist thought on the

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Tongues and the Mystery Religions of Corinth

H. Wayne House

Of all the controversial subjects discussed in Christian circles, probably few have received more attention than the subject of glossolalia. Though the material written on this subject is enormous, much confusion pervades the issue. Since the Corinthian assembly gave undue preeminence to "speaking in tongues," it is only to be expected that a person seeking to understand the Corinthian phenomenon should desire to know the reason for this stress. This article seeks to demonstrate that some of the Corinthian Christians brought aspects of their pagan background into their worship and theology. These false perspectives and practices were characteristic of the contemporary religious setting in Corinth from which they had been converted. This article also seeks to show that the Apostle Paul, in order to rid the church at Corinth of these ideas, used various means of argumentation to combat these practices, even using some of their terminology for the purpose of argument.

Statement of the Problem

It is not a new thought that pagan forces were hard at work in the church at Corinth, but their identity and to what degree they influenced that congregation, is a matter of debate. Scholars of the History of Religions school earlier in this century believed that Christians, including those at Corinth, were affected by the Hellenistic mystery religions.[1] On the other hand

Schmithals and others have posited Gnostic influence in the church at Corinth.[2]

Religious ecstasy, particularly glossolalia, is found in the mystery religions or the religion of Apollo, rather than in Gnosticism as Bultmann and others have argued. Some of the characteristics of Gnosticism were already present in the general religious attitudes in the first century A.D.; but since Gnosticism was a later Christian heresy,[3] it would be anachronistic to see Gnosticism in Corinth. Whatever the cause, the church in this hub of pagan perversity was in grave trouble; the church abounded in nonbiblical and immoral practices.

Proper Methodology in Approaching the Problem

Scholars have differed in their view of the extent of the mystery religions' influence on Christianity. Clemen argued that Christianity acquired forms, conceptions, and rites from the mystery sects.[4] Likewise Heussi said that undoubtedly the language and piety of the mysteries influenced the church.[5]

Pahl has a more cautious view. "The Mysteries may have exerted limited formal influence on certain subsequent developments of Christianity but they had no influence whatever on the origin of Christianity."[6] Similarly, Geden says that most likely the Mithras doctrines and ritual had an unconscious effect on the language and teaching of some of the Christian apologists.[7]

Schweitzer argued that Pauline Christianity was not influenced by the mysteries.[8] Pruemm also appears to support the view that the mystery religions had no influence on Christianity.[9]

Another view, posited by Metzger, is that the mystery religions may have borrowed from Christianity.[10] This writer concurs with Metzger and contends that early Christianity did not borrow its theology from the mystery religions, though certainly early Christians individually may have been affected (which may have been true at Corinth).

The basic problem in discussing the mystery religions is that so many centuries have separated the enquirer from the subject of inquiry. Grant spoke of this problem when he wrote about the study of Greek religion in the Hellenistic-Roman world.

> And yet we are still on the outside, and have only the records, descriptive or interpretative, literary or archeological, which a few men here and there in that ancient world left behind them. How shall we ever get really inside that ancient faith, or complex of faiths,

and see the world as men saw it then? There is no other way, I believe, than by a conscious effort of the imagination, by reading and thinking and in a sense dreaming our way back into it. And there is one caution we simply must never ignore — like the warnings to persons with magic gifts in many an old tale — we must not let our imaginings and our dreams conflict with the reality recorded in the books, the inscriptions, and the surviving rites; our indispensable guide must be a thorough knowledge of the facts so far as they have come down to us, all the facts, not just a pleasing little selection made to fit some theory or other![11]

A Look at the Origin and Philosophies of the Mysteries

ROMAN-HELLENISM AND RELIGIOUS SYNCRETISM

When the church began, the state religions in the Roman Empire, though given proper outward honor, had somehow lost their grip on individuals. One reason for this may be that since the philosophers had found the gods wanting, the fear of the gods had been removed. Furthermore, in view of Roman domination over different countries and cities, the impotency of the gods became pronounced, and this realization was sensed by individuals. If the god could not help the city, how could he meet an individual's needs?

The constant flux seen in the pantheon of Greek and Roman gods offered individuals little hope. People turned from thought to experience as the basis of religion, from rational content to emotional yearning.[12] Their contact with the Near East, especially from the time of Alexander, brought in new ideas which found favor with the peoples of the western Mediterranean world. The mystery religions swiftly spread in a world in which travel was relatively easy and in which soldiers, who believed in these mystery religions, moved from place to place. The people were seeking a change of some sort, which the dynamic of the religious syncretism provided. The key attraction of the mystery cults is captured by Gardner.

> Why were the priests able to attract the men and women who were dissatisfied with their lives and anxious for a better hope? What could they offer to the votaries? The best answer may be given in a single word. The great need and longing of the time was for salvation, *soteria*. Men and women were eager for such a communion with the divine, such a realization of the interest of God in their affairs, as might serve to support them in the trials of life, and guarantee to them a friendly reception in the world beyond the grave. . . . The communion with some saving deity, then, was the [goal] of all practice of the mysteries.[13]

One must not suppose that the mystery religions were all alike. The Greek world abounded with all sorts of private associations with their respective gods. Even these varied in their myths, dramas, and practices. For example, the Eleusian variety is first heard of at Eleusis, close to Corinth and Athens. This mystery had agricultural worship at its center. The Dionysian mystery was very excessive in its religious practices, including uncontrollable ecstasy, eating of raw flesh, and orgies. A third important cult was that of Orpheus. It had an early influence on the people of Greece, being possibly a revised version of the cult of Dionysus. Its power was waning even by the time of Plato, who may have encountered it.

Three sources are the most probable candidates for the ecstatic phenomenon seen at Corinth: the Cybele-Attis cult, the Dionysian cult (both mystery religions), and the religion of Apollo.

The worship of Cybele-Attis was accepted by the Greeks in approximately 200 B.C. The rites of this cult were extreme in nature. Priests who were stirred by clashing cymbals, loud drums, and screeching flutes, would at times dance in a frenzy of excitement, gashing their bodies. Even new devotees would emasculate themselves in worship of the goddess.

The Cybele-Attis mystery religion existed in the first century A.D. Emperor Claudius (A.D. 41–54) introduced a festival of Cybele-Attis which focused on the death and resurrection of Attis.[14] Montanus, a second-century Christian heretic, known for his ecstatic excesses, was a priest of Cybele at one time.[15] However, no evidence that this writer examined indicated that a temple of Cybele-Attis was in Corinth during the first century, though the Corinthians may have been familiar with that cult.

Dionysus, the god of wine, became one of the most popular gods of the Greek pantheon. The pine tree became identified with him, and the Delphic oracle commanded the Corinthians to worship a particular pine tree out of which two images of the god were made.[16] Hoyle describes the nature of this worship.

> Following the torches as they dipped and swayed in the darkness, they climbed mountain paths with head thrown back and eyes glazed, dancing to the beat of the drum which stirred their blood. . . . In the state of *ekstasis* or *enthousiasmos*, they abandoned themselves, dancing wildly, . . . and calling "*Evoi!*" At that moment of intense rapture they became identified with the god himself. . . . They became filled with his spirit and acquired divine powers.[17]

In 187 B.C. the Roman senate sought to ban the Dionysian cult but was never fully successful. It was revived under Julius Caesar and remained in existence at least until the time of Augustine (A.D. 354–430).[18] The question remains whether it was widely active during the first century A.D. and especially in Corinth. Rogers has argued that the Dionysian cult had permeated the Mediterranean world at the time of Paul, and was a background to Paul's words in Ephesians 5:18.[19] But would it have been popular at Corinth also?

Broneer has demonstrated that Dionysus was worshiped in Corinth as early as the fourth century B.C. with a temple located in the Sacred Glen. This most likely indicates that the cult of Dionysus may have been in Corinth at the time of Paul.[20] Dionysus was worshiped at Delphi across the gulf from Corinth, substituting for Apollo when supposedly he was spending the winter with the Hyperboreans.[21] This continued at least during the time of Plutarch (A.D. 46–120)[22] so the Dionysian religion probably would have had some influence on Corinth.

The third major cult that may have had influence on the Corinthians was that of Apollo. Several temples in Corinth were for the worship of Apollo,[23] and the famous shrine at Delphi was primarily that of Apollo. The slave girl that Paul encountered in Philippi on the way to Corinth had a spirit of Python, or one inspired by Apollo.[24] The ecstatic tongues-speaking of the oracle and the subsequent interpretation by the priest at Delphi are widely known. The cult of Apollo was widespread in Achaia, but especially around the temple of Delphi across from Corinth. This religion easily could have provided the kind of impetus for spiritual experience found in the Corinthian church.

> Greece had long experience of the utterances of the Pythian prophetess at Delphi and the enthusiastic invocations of the votaries of Dionysus. Hence Paul insists that it is not the phenomenon of "tongues" or prophesying in itself that gives evidence of the presence and activity of the Holy Spirit, but the actual content of the utterances.[25]

With the ecstacism of Dionysianism and the emphasis on tongues-speaking and oracles in the religion of Apollo, it is not surprising that some of the Corinthians carried these pagan ideas in the church at Corinth, especially the practice of glossolalia for which both of these religions are known (though the Dionysian cult did not include interpretation of the glossolalia as did that of Apollo).

THE FAITH AND PRACTICES OF THE MYSTERIES

The mysteries were cults whose practices and secret beliefs were not shared with the uninitiated. "In view of their great importance, it is extraordinary that we know almost nothing about them. Everyone initiated had to take an oath not to reveal them and their influence was so strong that apparently no one ever did."[26]

Gardner is severely skeptical about reading too much into the historical data. The writers of the ancient world, the art, and inscriptions give, at most, the public and outward rites rather than the inward secrets which the initiates possessed.[27]

The major teaching in the mystery religions was rebirth and immortality of the initiates. Their rites were baptism, dedication, and the sacramental meals. These are discussed in several sources.[28] The primary concern in this article is the ecstatic nature of their worship. Fortunately, since ecstasy was not part of their secret rites, a fairly accurate knowledge of this aspect of the cults is available.

"The mystery-cults of the empire were designed to induce both higher and lower forms of ecstatic feeling."[29] The expression of the ecstatic state took various forms, such as gashing one's flesh, dancing nude in a frenzy, and speaking in ecstatic utterance. The latter was the means whereby the devotees sought to have communion with the saving deity. Here the significance of the term "glossolalia," or "speaking in tongues," comes to the fore. "The gift of tongues and of their interpretation was not peculiar to the Christian Church, but was a repetition in it of a phrase common in ancient religions. The very phrase *glossais lalein*, 'to speak with tongues,' was not invented by the New Testament writers, but borrowed from ordinary speech."[30]

The Influence of the Pagan Cults on Glossolalia in the Church at Corinth

To what degree did the mystery cults affect thinking and worship of the Corinthian church, and how did that influence Paul's discussion in 1 Corinthians 12–14?

If the church was affected by these pagan cults, one would expect to see evidence of these in Paul's letter, for example, certain allusions or terms that the Corinthians or Paul used. One must not assume that Paul was fluent in mystery terminology.

but he certainly was aware of those terms which were in common circulation, as Kennedy properly postulates.

> We cannot picture [Paul] engrossed in the cure of souls without recognizing that he must have gained a deep insight into the earlier spiritual aspirations of his converts, and the manner in which they had sought to satisfy them. Even apart from eager inquirers, a missionary so zealous and daring would often find himself confronted by men and women who still clung to their mystic ritual and all the hopes it had kindled. It was inevitable, therefore, that he should become familar, at least from the outside, with religious ideas current in these influential cults.[31]

SIMILAR TERMINOLOGY WITH THE MYSTERIES

Instruments in worship. Paul wrote that the ability to "speak with the tongues of men and of angels" without love is no better than his being "a noisy gong or a clanging cymbal" (1 Cor. 13:1). This may be an allusion to the use of these instruments in the mystery cults. These instruments were used to produce the ecstatic condition that provided the emotional intoxication needed to experience the sacramental celebration.[32] This is especially true in Dionysianism.[33] Failure to evidence love in the expression of the gifts would be as meaningless as their former pagan rites.

The spiritual one (πνευματικὸς). Paul contrasted the πνευματικὸς, one who has the Spirit, with the ψυχικὸς, the one devoid of the Spirit (1 Cor. 2:10–3:4). The pneumatic character of worship in the mystery religions was always connected with states of ecstasy, whereas Paul never seems to make this connection. To him the possession of the πνεῦμα is the normal, abiding condition of the Christian. The special meaning of πνευματικὸς and πνευματικὰ to the Corinthians was mainly due to their ecstatic emphases, especially the phenomenon of speaking with tongues.

Mystery (μυστήριον). The term *mystery* is used in the New Testament but with a different force (except for possibly 1 Cor. 14:2). Hay clarifies the difference between these two usages.

> In the New Testament it refers to the things of God that could not be known by man except through revelation from God. The revelation given of these things by the Holy Spirit is not obscure but clear and is given to be communication to God's people (1 Cor. 2:1-16). It is not given privately in unknown words. In heathen religions this word referred to the hidden secrets of the gods which only the initiated could know. Those initiated into such mysteries claimed to have contact with the spirit world through emotional excitement, revelations, the working of miracles and the speaking of unknown words revealed by the spirits. In the New Testament Church every Christian is initiated.[34]

Possibly Paul spoke of these mysteries when he wrote that "one who speaks in a tongue . . . speaks mysteries" (1 Cor. 14:2). If this is not an allusion to mystery terminology, it is certainly not a commendation from the apostle.

SIMILAR ATTITUDES IN WORSHIP

Self-centered worship. Ecstatic religion by its very nature is self-oriented. Christians were to use their Christian χαρίσματα for the common good, but the pagans were totally concerned about their own personal experience, an attitude also prevalent among Corinthian Christians.

Women in worship. Women had an important place in the mystery cults, especially in the emotional and vocal realm. This was especially true in the Dionysian cult. Livy in his *History of Rome* wrote that the majority of Dionysian worshipers were women.[35] The practice in the early Christian church and in the synagogue from which the church derived much of its order was for the women not to participate much in the vocal activities of the community. This aspect of the pagan cult could be what Paul was counteracting in 1 Corinthians 14:33b-36.[36] The believers were to conform to the practice of all the congregations of God in having vocal expressions limited to men. Also the use of ἄνδρας ("males") rather than ἀνθρώπους ("men") in regard to public prayer (1 Tim. 2:8) may give evidence of the consistency of this custom.

The Daemon (δαιμόνιον). The desire or at least reverence for the δαιμόνιον may be seen in the Corinthian church. In their pagan past the spirit would enable them to come into contact with the supernatural and to experience a oneness with the god in the state of ecstasy. These same attitudes existed among believers at Corinth. They had difficulty in accepting the fact that an idol (behind whom was a δαιμόνιον) was nothing and that meat sacrificed to an idol was just meat (1 Cor. 8:1-7). They were zealous for spirits (1 Cor. 14:12). Some have said that πνεῦμα here is synonymous with "spiritual gifts," but this is an unlikely use of πνεῦμα. Also 1 Corinthians 12:1-3 demonstrates that they were not distinguishing the difference between speaking by the Spirit of God and speaking by means of the δαιμόνιον in their previous pagan worship, by whom they were led to false worship.

Ecstasy. Ecstasy was common in all mystery religions. The reason for this common experience is well stated by Nilsson:

> Not every man can be a miracle-worker and a seer, but most are susceptible to ecstasy, especially as members of a great crowd, which draws the individual along with it and generates in him the sense of being filled with a higher, divine power. This is the literal meaning of the Greek word "enthusiasm," the state in which "god is in man." The rising tide of religious feeling seeks to surmount the barrier which separates man from god, it strives to enter into the divine, and it finds ultimate satisfaction only in that quenching of the consciousness in enthusiasm which is the goal of all mysticism.[37]

Unquestionably the Corinthian church was involved in ecstasy though many scholars today would not concede that they spoke ecstatic utterances.

GLOSSOLALIA IN THE CULT AND IN THE CHURCH

Speaking in tongues was not unique to the Christian faith. This phenomenon existed in various religions. "There also the *pneumatikos*, by whatever name he might be called, was a familiar figure. As possessed by the god, or partaking of the Divine *pneuma* or *nous*, he too burst forth into mysterious ejaculations and rapt utterances of the kind described in the New Testament as *glossai lalein*."[38]

Possibly the carnal Corinthians, recent converts from the pagan religions, were failing to distinguish between the ecstatic utterance of their past and the true gift of tongues given supernaturally by the Holy Spirit.

There can be little question that the glossolalia in the Book of Acts were languages. The problem lies in the nature of tongues in 1 Corinthians. Gundry has forcefully argued that tongues in Acts and 1 Corinthians are intelligible, human languages.[39] The major problem with this view, in reference to Corinth, is given by Smith:

> If speaking in tongues involved a supernatural speech in a real language, then every such utterance required a direct miracle by God. This would mean, in the case of the Corinthians, that God was working a miracle at the wrong time and wrong place! He was causing that which He was directing the Apostle Paul to curtail.[40]

Is there a point of reconciliation for this contradiction? One may be that Paul used γλώσσα for both ecstatic utterance and human language in 1 Corinthians, much as people do today with

the term. One may wonder why Paul did not use μάντις when he referred to ecstatic utterance, but his method of argumentation may give the answer to this. Another possibility is given in Gundry's own article.

> Even if it were admitted that ecstatic utterance such as was practiced in Hellenistic religion was invading Corinthian Church meetings, *Paul would be condemning it by presenting normative Christian glossolalia as something radically different in style as well as in content.*[41]

Pneumatika and Charismata in Paul's Theology

PAULINE ARGUMENTS

In seeking to lead the Corinthian Christians to a proper understanding of the workings of the Spirit, especially the gift of tongues, Paul used several methods of argumentation. Rather than speaking immediately against their practice in the meetings, he desired to find a common ground of departure, endeavoring to bring them to his position at the end. This procedure was recognized by Chadwick.

> The entire drift of the argument of 1 Cor. xii-xiv is such as to pour a douche of ice-cold water over the whole practice. But Paul could hardly have denied that the gift of tongues was a genuine supernatural *charisma* without putting a fatal barrier between himself and the Corinthian enthusiasts. . . .[for] the touchstone of soundness in the eyes of those claiming to be possessed by the Spirit was whether their gift was recognized to be a genuine work of God. To deny this recognition was to prove oneself to be altogether lacking in the Spirit. That Paul was fully aware of this issue appears not only from 1 Cor. ii. 14-15, but also from 1 Cor. xiv. 37-8, a masterly sentence which has the effect of brilliantly forestalling possible counter-attack at the most dangerous point, and indeed carries the war into the enemy camp. To have refused to recognize the practice as truly supernatural would have been catastrophic. Paul must fully admit that *glossolalia* is indeed a divine gift; but, he urges, it is the most inferior of all gifts. But Paul does more than admit it. He asserts it: *eucharisto to theo, panton humon mallon glossais lalo* (xiv 18). No stronger assertion of his belief in the validity of this gift of the Spirit could be made; and in the context it is a master touch which leaves the enthusiasts completely outclassed and outmaneuvered on their own ground.[42]

Many of Paul's statements, then, should perhaps be recognized as conciliatory rather than commendatory. The statement, "One who speaks in a tongue edifies himself" (1 Cor. 14:4) is not

commendatory. Paul merely conceded a point here for argument. He did not affirm the legitimacy of that believer's experience as from the Holy Spirit. One might even say that irony is to be found in Paul's statement.

> It should be carefully noted that if Paul is not using irony here, then he is crediting very carnal believers with an intimacy with the Holy Spirit and with God, with deep spiritual experiences, that all his other writings, and all the rest of Scripture, teach most emphatically can never be entered into by a carnal believer. . . . He is using irony as a weapon to lay bare the emptiness of the claims of carnal believers.[43]

In addition, if Paul's statement is one of truth, not irony, then it contradicts 1 Corinthians 12:7, that grace-gifts (χαρίσματα) are "for the common good," and also 13:1-3, that gifts are not to be self-centered. Paul also used irony in 1 Corinthians 4:8-10.

Usually scholars have taken the πνευμάτικοι in 1 Corinthians 12:1 to refer to the spiritual gifts Paul mentions in that chapter (vv. 8-10, 28-30). There is good reason, though, to consider it instead as a technical term of the Corinthians for "one who speaks in tongues" or "speaking in tongues." Paul adopted the Corinthian terms and clichés at other points, it appears,[44] and it would seem to be equally true here. In other places (1 Cor. 2:14-15) Paul sees all Christians as πνευμάτικοι and non-Christians as ψυχικοί, but here (1 Cor. 12) the word takes on a special meaning which probably reflects the enthusiasts' use of the term for one who speaks in tongues.

Certainly such use is in harmony with usage in the mystery cults, from which these Corinthians derived their initial religious thinking. A further evidence of this specific meaning for πνευματικὸς is that 1 Corinthians 12:2-3 concern "speaking by the Spirit of God." As well, the term is used again in 14:1-3, to contrast the one who prophesies with the one who speaks in tongues. In addition, 14:37 without doubt uses πνευματικὸς as a definite term for a tongues-speaker. The verse could be translated, "The prophet or the one with the gift of tongues. . . ," since this is the contrast throughout Paul's argument.[45]

Paul sought to demonstrate that the specific pneumatic utterances of the Corinthians should conform to the χαρίσματα of the Holy Spirit. Tongues, as a χάρισμα, had a specific purpose in God's program (1 Cor. 14:21-22) but not in the manner which the Corinthians supposed, for personal edification or to show "possession by the god."

PAULINE CORRECTIVES

One would not want to intimate that all tongues-speaking in the church at Corinth was illegitimate. Ervin poignantly speaks to those who would categorically parallel glossolalia at Corinth to the mysteries. "Behind this glib assumption is the erroneous a priori that superficial correlation proves mutual causation."[46]

Though Ervin is basically correct in his observation, nevertheless there is good evidence that the Corinthian church included members who were affected by their pagan past. Paul prefaced his answer to the Corinthians' question about "spirituals" (περὶ δὲ τῶν πνευματικῶν) with a reference to their religious history. He did not want them to be ignorant of the spirituals, "because you know that when you were led away toward speechless idols as you would be unconsciously led" (1 Cor. 12:21, author's translation). Since the Corinthians had a background of ecstatic (and so-called "spiritual") religion, the apostle felt it necessary to instruct them that the spirituals of which he would be writing were not of the same class.

> The very characteristic of the Corinthians' heathen past, [Paul] argues, was the sense of being overpowered and carried away by spiritual forces. . . . "There is no doubt at all," Schrenk comments, "that Paul intends to say here. The truly spiritual is not marked by a being swept away . . . that was precisely the characteristic of your previous fanatical religion." It is important to notice that Paul places this valuation of the spiritually "sweeping" at the very outset of his treatment of "spiritual things" in Corinth. As the superscripture to his essay in chapters twelve to fourteen Paul has written: Seizure is not necessarily Christian or paramountly spiritual.[47]

That the Corinthians leaned toward their pagan past in the mysteries as a means of spiritual expression may be also seen in 1 Corinthians 14:12, "Since you are zealous of spiritual gifts" (lit., "spirits," πνευμάτων). Gerlicher rightly observes, "This implies that their present devotion was to spiritual matters per se, independent of Christ-centered worship and congregational-oriented edification."[48]

Did the apostle recognize any of the tongues-speaking at Corinth as being genuine? Was there, in other words, a genuine gift of tongues distinguishable from the counterfeit manifestations (that were demonic in nature)?

Paul gave several guidelines for glossolalia, showing how to differentiate between the true and false manifestations. In light of his statement that the Corinthians had been uncontrollably

driven in their pagan worship, Paul wrote, "Wherefore I am making known to you that no one speaking in the Spirit of God says, Jesus is Anathema" (1 Cor. 12:3, author's translation). In their former pagan frenzies they did not have control over themselves and so some might have felt that now speaking (presumably) in the Spirit of God (in this context glossolalia) they would call Jesus cursed. However, this mystery cult practice was to be exposed by Paul.[49] Whoever says "Jesus is Anathema" is obviously not being controlled by the Spirit of God. The lordship of Jesus is the criterion by which pneumatic utterances are to be judged as genuine or false.[50]

In the pagan glossolalia, no thought was given to the harmony of participants in group worship. Only the individual experience was important. Paul wrote that unity is a sign of the Spirit's activity. "All do not speak with tongues, do they?" (1 Cor. 12:30). "If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret" (14:27). A true manifestation by the Spirit would be orderly, "for God is not a God of confusion but of peace" (14:33).

Another method of discerning genuine from cultic or demonically inspired ecstasy was self-control.

> Tongues were to be manifested in the public worship when accompanied by the companion gift of interpretation. Prophesying was subject to the discernment of the order of prophets. In every case, self-control is the dominant note, for "the spirits of the prophets are subject to the prophets." Contemporary descriptions take note of the fact that such self-control was totally lacking in the orgianistic ecstasies of the mystery cults. Hence, these safeguards would protect the church by distinguishing the counterfeit from the genuine manifestations of the Holy Spirit.[51]

Another factor which distinguishes the true from the false concerns the person who speaks in tongues. Paul says, "If anyone seems to be a prophet or a glossolalist, let him recognize what I am writing that it is a commandment of the Lord. If anyone does not know (ἀγνοεῖ), he is without knowledge (ἀγνοεῖται)" (1 Cor. 14:37-38, author's translation). Paul was possibly being satirical here since pneumatics felt themselves spiritually and knowledgeably superior. If anyone did not submit to the apostolic Word, it was proof that his manifestations were false.

Paul gave the previous safeguards so that the spurious tongues would fall away, since they would be recognized as false by not agreeing with the guidelines he set. The true gift of tongues would then properly operate in alignment with the other gifts of the Spirit and edify the body of Christ.

One might ask what proof there is that there really was a legitimate gift of tongues in the Corinthian church. First, Paul gave rules to regulate the gift. Why give rules for it if it were not even in existence? Since there was a mixture of the true and the false, Paul gave a way to distinguish them rather than forbidding tongues outright.

Second, in 14:26 he showed how χαρίσματα involves more than tongues. "When you gather together, each one has a psalm, each one has a teaching, each one has a revelation, each one has a tongue, each one has an interpretation" (author's translation).[52]

Third, Paul gave the injunction "Stop forbidding speaking in tongues" (14:39). Paul wanted tongues, which seemed to be the main problem at Corinth, to continue. Moffatt says, "Some soberminded Christians in the local church, as at Thessalonica, evidently were shocked; they desired to check the habit (xiv. 39)."[53] In light of the mystery religions Ervin presents a more plausible viewpoint:

> There is another possible reconstruction of events in Corinth that fits the facts. It is not beyond the realm of possibility that the "sober-minded Christians," postulated by Dr. Moffatt, with or without the cooperation of Gnostic elements of more speculative bent of mind, may have initiated the prohibition of tongues in the worship of the assembly. Alarmed at the patently unspiritual excesses of Gnostic[?]"ecstatics," and not being able to cope with such counterfeit manifestations, they may have consented to the radical expedient of forbidding all "spiritual" manifestations. The expedient may have represented a counsel of despair which Paul sought to counter by reinstating tongues and prophesying to their proper place in the worship of the church where "each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation."[54]

Conclusion

Corinth was experience-oriented and self-oriented. Mystery religions and other pagan cults were in great abundance, from which cults many of the members at the Corinthian church received their initial religious instruction. After being converted they had failed to free themselves from pagan attitudes and they confused the true work of the Spirit of God with the former pneumatic and ecstatic experiences of the pagan religions, espe-

cially the Dionysian mystery or the religion of Apollo. By careful and delicate argumentation Paul sought to help these believers recognize their errors and operate all the χαρίσματα (gifts of the Spirit) not just the πνευματικά (tongues). Also he desired that they perform the χαρίσματα for the edification of the body of Christ, not self.

Notes

1 For example, Edwin Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church* (London: Williams & Norgate, 1890); Richard Reitzenstein, *Hellenistic Mystery Religions: Their Basic Ideas and Significance* (Pittsburgh: Pickwick Press, 1978). For a discussion on proper methodology in studying the mystery religions see Bruce Metzger, "Methodology in the Study of the Mystery Religions and Early Christianity," in *Historical and Literary Studies, Pagan, Jewish, and Christian*, vol. 8, *New Testament Tools and Studies* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), pp. 1-24. Bruce Metzger's *A Classified Bibliography of the Graeco-Roman Mystery Religions 1924–1973* (forthcoming) will be an important tool for mystery religion research.

2 Walter Schmithals, *Gnosticism in Corinth*, trans. John E. Steely (Nashville: Abingdon Press, 1971), pp. 141-301. That there are elements of Gnosticism at Corinth is certain, but this is due not to accepting a system of beliefs but to the intermixing of ideas in the Hellenistic Age. All the developed systems of thought in the first-century Mediterranean world are the children of one mother — Hellenistic syncretism. Yamauchi discusses Gnosticism versus incipient Gnosticism in the first century A.D. (Edwin M. Yamauchi, *Pre-Christian Gnosticism* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973]). The weakness of Yamauchi's work is the lack of interaction with primary Gnostic sources.

3 Bruce says, "It would be anachronistic to call these [enthusiasts at Corinth] 'men of the Spirit' Gnostics: that is a term best reserved for adherents of the various schools of Gnosticism which flourished in the second century A.D. (F. F. Bruce, *Paul: Apostle of the Heart Set Free* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977], p. 261).

4 Carl Clemen, *Religions of the World*, trans. A. K. Dallas (London: George G. Harrap & Co., 1931), p. 342; cf. Carl Clemen, *Der Einfluss der Mysterienreligionen auf das aelteste Christentum* (Gieszen: Verlag von Alfred Töpelmann, 1913), p. 86.

5 Karl Heussi, *Kompendium der Kirchengeschichte* (Tübingen: Verlag von J. C. B. Mohr, 1957), p. 75.

6 P. D. Pahl, "The Mystery Religions," *Australian Theological Review* 20 (June 1949): 20.

7 A. S. Geden, *Mithraism* (London: Macmillan & Co., 1925), p. 4; cf. also for this view Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Brothers, 1953), p. 259.

8 Albert Schweitzer, *Paul and His Interpreters*, trans. G. W. Montgomery (New York: Macmillan Co., 1950), p. 189.

9 *New Catholic Encyclopedia*, s.v. "Mystery Religions, Greco-Oriental," by Karl Pruemm, pp. 163-64.

10 Bruce Metzger, "Methodology in the Study of the Mystery Religions and Early Christianity," *Historical and Literary Studies, Pagan, Jewish, and Christian* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), p. 11.

11 Frederick C. Grant, "Greek Religion in the Hellenistic-Roman Age," *Anglican Theological Review* 33 (1951):26.

12 S. A. Cook, F. E. Adcock, and M. P. Charlesworth, *The Augustan Empire: 44 B.C.–A.D. 70*, vol. 10, *The Cambridge Ancient History* (Cambridge: Cambridge University Press, 1963), p. 504.

13 *Encyclopedia of Religion and Ethics*, s.v. "Mysteries," by P. Gardner, 9:81.

14 H. J. Rose, *Religion in Greece and Rome* (New York: Harper & Brothers, 1959), p. 278.

15 Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1970), p. 56.

16 George Frazer, *The Golden Bough* (New York: Macmillan Co., 1963), p. 450.

17 Peter Hoyle, *Delphi* (London: Cassel & Co., 1967), p. 76.

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19 Cleon L. Rogers, "The Dionysian Background of Ephesians 5:18," *Bibliotheca Sacra* 136 (July–September 1979):249-57.

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21 *New Catholic Encyclopedia*, p. 161.

22 Hoyle, *Delphi*, p. 73.

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24 Apollo was worshiped as the Pythian god at the shrine of Delphi (known also as Pytho). He was especially associated with oracles (F. F. Bruce, *Commentary on the Book of Acts* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954], p. 332).

25 Bruce, *Paul: Apostle of the Heart Set Free*, p. 260.

26 Edith Hamilton, *The Greek Way* (New York: Time, 1930), p. 275.

27 *Encyclopedia of Religion and Ethics*, 9:77.

28 In addition to the sources given in this article see: Samuel Dill, *Roman Society: From Nero to Marcus Aurelius* (New York: World Publishing Co., 1956); *New Catholic Encyclopedia*, s.v. "Mystery Religions, Greco-Oriental," by Karl Pruemm pp. 153-64; also the thorough bibliography in *Sourcebook of Texts for the Comparative Study of the Gospels*, ed. David L. Dungan and David R. Cartlidge, 3d ed. (Missoula, MT: Scholars Press, 1973).

29 *Encyclopedia of Religion and Ethics*, s.v. "Ecstasy," by W. R. Inge, 5:158.

30 *Encyclopedia Britannica* (1911), s.v. "Gift of Tongues," by Fredrick C. Conybeare, 27:10.

31 H. A. A. Kennedy, *St. Paul and the Mystery Religions* (London: Hodder & Stoughton, n.d.), pp. 280-81.

32 Eduard Lohse, *The New Testament Environment*, trans. John E. Steely (Nashville: Abingdon Press, 1976), p. 240.

33 "They represent them, one and all, as a kind of inspired people and as subject to Bacchic [Dyonysian] frenzy, and, in the guise of minister, as inspiring terror at the celebration of the sacred rites by means of wardances accompanied by uproar and noise and cymbals and drums and also by flute and outcry. . . ." This was stated by Strabo. (Richard Kroeger and Catherine Kroeger, "Pandemonium and Silence at Corinth," *The Reformed Journal* 28 [June 1978]:7).

34 Alexander Rattray Hay, *What Is Wrong in the Church?* vol. 2, *Counterfeit Speaking in Tongues* (Audubon, NJ: New Testament Missionary Union, n.d.), p. 26.

35 Cited from Kroeger and Kroeger, "Pandemonium and Silence," p. 7.

36 Ibid., pp. 9-10.

37 Martin P. Nilsson, *A History of Greek Religion*, 2d ed. (New York: W. W. Norton & Co., 1964), p. 205.

38 Kennedy, *St. Paul and the Mystery Religions*, p. 160.

39 Robert H. Gundry, "'Ecstatic Utterance' (N.E.B.)?" *Journal of Theological Studies* 17 (October 1966):299-307.

40 Charles R. Smith, *Tongues in Biblical Perspective* (Winona Lake, IN: BMH Books, 1973), p. 26.

41 Gundry, "Ecstatic Utterance (N.E.B.)?" p. 305 (italics added).
42 Cited from D. W. B. Robinson, "Charismata versus Pneumatika: Paul's Method of Discussion," *Reformed Theological Review* 21 (May–August 1972):49-50.
43 Hay, *What Is Wrong in the Church?* p. 43.
44 Hurd lists several slogans possibly used by the Corinthians which Paul quoted from their letter to him. To each of these Paul gave a swift correction (John Hurd, *The Origin of I Corinthians* [New York: Seabury Press, 1965], p. 67):

6:12; 10:23 "All things are lawful."
6:13 "Food is meant for the stomach and the stomach for food."
7:1 "It is well for a man not to touch a woman."
8:1 "All of us possess knowledge."
8:4 "An idol has no real existence. There is no God but one."
8:5-6 "For although there may be so-called gods in heaven or on earth (as indeed there are many 'gods' and many 'lords') yet for us there is one God, the Father, from whom we exist and one Lord, Jesus Christ, through whom are all things and through whom we exist."
8:8 "Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do."
11:2 "We remember you in everything and maintain the traditions even as you delivered them to us [reversing the pronouns]." Those statements that seem to be from the Corinthians are 6:12 (10:23); 6:13; 7:1; 8:1; 11:2. The NIV indicates that most of these are statements that Paul quotes. Also the un-Pauline use of πνευματικὸς in 1 Corinthians 12:1; 14:1-5; and 14:37 indicates a similar device. Especially is this true in 12:1, which Paul immediately follows with a correction.

45 Πνευματικοί in 1 Corinthians 12–14 is always in a speaking context (cf. 1 Cor. 12:1; 14:1, 37). Also there is obviously a contrast between πνευματικά and προφητεύητε in 14:1 and the connected contrast between γλώσσῃ and προφητεύων in the following two verses. Pearson is typical of seeing πνευματικῶν of 12:1 as equal to χαρισμάτων in 12:4 (Birger Albert Pearson, *The Pneumatikos-Psychikos Terminology in 1 Corinthians* [Missoula, MT: Society of Biblical Literature, Dissertation Series no. 12, 1973], p 50). Ellis narrows the term to prophetic gifts of inspired speech and discernment and not simply equivalent to χαρίσματα (E. Earle Ellis, *Prophecy and Hermeneutics in Early Christianity* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978], pp. 24, 68).
46 Howard M. Ervin, *These Are Not Drunken as Ye Suppose* (Plainfield, NJ: Logos International, 1968), p. 125.
47 Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), pp. 286-87.
48 John Stanley Gerlicher, "An Exegetical Approach to First Corinthians Twelve to Fourteen" (Th.M. thesis, Western Conservative Baptist Seminary, 1966), pp. 24-25.
49 Origen, *Contra Celsum* (written about A.D. 246), noted that the Orphites asked those who would enter their churches to curse Jesus (F. Godet, *Commentary on the First Epistle of Paul to the Corinthians*, trans. A. Cusin, 2 vols. [Grand Rapids: Zondervan Publishing House, 1957], 2:187).
50 Anthony David Palma, "Tongues and Prophecy — A Comparative Study in Charismata" (S.T.M. thesis, Concordia Theological Seminary, St. Louis, 1966), p. 72. See also William F. Orr and James Arthur Walter, *1 Corinthians*, The Anchor Bible (Garden City, NY: Doubleday & Co., 1976), p. 278.
51 Ervin, *These Are Not Drunken as Ye Suppose*, p. 200.
52 This writer takes ἕκαστος here in the distributive sense.
53 James Moffatt, *The First Epistle of Paul to the Corinthians*, Moffatt New Testament Commentary (New York: Harper & Brothers, n.d.), p. 211.
54 Ervin, *These Are Not Drunken as Ye Suppose*, p. 200.

Behind the Word "Deacon": A New Testament Study

D. Edmond Hiebert

The English word "deacon" is a loan-word coming through the Latin (*diaconus*) from the Greek word διάκονος.[1] The basic meaning of the term is a "servant." When a person refers to someone appointed as a "deacon" in a local church, the concept of a servant is united with that of office. The term "deacon" thus denotes an office involving the basic duty of rendering service to others. A deacon then is one who is placed in an official position for a ministry of service to benefit others.

The Greeks, with their strong sense of personal freedom, held a rather low view of servants. They did not exalt the servant's position, but they did have a keen understanding of various aspects involved in the servant concept. They developed a remarkable variety of terms to express different aspects of it.[2] These terms naturally shade into each other and frequently it is not necessary to seek to bring out the different shades of meaning involved. But each term can be used to convey its own distinct emphasis.

Perhaps the most common was the word δοῦλος, "a slave, a bond-servant." As the opposite of a man who is "free," this term carries the thought of one who belongs wholly to his master and is obligated to do his master's will. The early church found it a fitting term to express the spiritual reality that a believer belongs wholly to his heavenly Lord and consequently must obey Him in total submission.

The Problem

The year was 1907. America was in the middle of both boom and bust. We were a industrialized nation, in the middle ~~of~~ of the largest migration known to history. From 1880 to 1920 ——— people would emigrate from southern, central + eastern Europe to the United States. Meanwhile, on the west coast immigrants from China, Japan + the Phillipines would ~~build~~ plant farms + hired railroads, plant vineyards + become day laborers on the docks. The church would carefully look the other way when foreign labor was exploited, starved, beaten when it rebelled against its lot, and when all else failed the laborer would be killed either by the Pinkertons or the police and then be accused of having started the battle and having deserved what they got. Murder was considered a fitting end for the union organizer. Any laborer who spoke out was immediately labeled "red" or better yet an anarchist. Anarchists were being hung or electrocuted. The church fled to the suburbs, leaving the city

to the new immigrants. Trolley cars carried the old white Protestand working class to new housing built to new codes, while Jacob Riis deplored "How the Other Half Lives." And the church wrote about the business of the church being business, & Russell Conwell made millions from "Acres of Diamonds" and the poor, with the exception of Catholic ~~or~~ Jewish ~~[illegible]~~ who had brought their faith with them, got poorer, hungrier ~~more desperate~~, more exploited, & more desperate.

A pastor ~~[illegible]~~ of the Second German Baptist Church in Clinton, that tenement section of New York between the theater district & the docks known all too quaintly as "Hell's Kitchen" began to speak out and later, at Rochester Theological Seminary, began to write about his conviction that Americans could not get rich on the backs of the poor, but must change. He spoke of the exploitation this way, "From the beginning until now man has

divided his fellows into those who were to be fed and those who were, figuratively at least, to be eaten." (Rausch, 1907, 213)

Walter Rauschenbusch decried the industrial revolution which made it impossible for workers ever to move upward by their own ability & craftsmanship, for these were not guildsmen with their own tools and locations, but wage slaves who worked for the owners of the machinery & who could never earn enough to buy an equivalent machine. ~~+ who~~ The owners of such equipment could produce in such large quantities & undersell prices in such a way that independent craftsmen could not possibly compete & the machine was "driven through the framework of the social structure." (Rausch, 1907, 215)

Rauschenbusch saw in that German Baptist Church the ~~despair~~ desperation of good men, churchgoing Christians whose only crime was poverty. He says,

> The distress of the displaced workers was terrible. In blind agony they mobbed the factories & destroyed the machines which were destroying them. But the men who owned the machines owned the law. In England the death penalty was put on the destruction of machinery. Suddenly the old masters had to bow their necks to the yoke. They had to leave their own shops & their old independence & come to the machine for work & bread. They had been masters; Hence — for the they had a master... Two classes were created & a wide gulf separated them ~~in the the de hand the employer~~ (R 1907, 216)

He further points out

"The machine required deftness rather than strength. The slender fingers of women & children sufficed for it, & they were cheaper than men. So men were forced out of work by the competition of their own wives & children and saw (them) die under the relentless drag of the machine" (R, 1907, 217)

R contends the machine made the modern city. Using England as an example he states

"It piled the poor together in crowded tenements ~~by~~ at night & in unsanitary factories during the day, & intensified all the diseases that come through crowding... from 1760 to 1818 the population of England increased 70%; poor relief increased 530%." (R 1907, 217)

He speaks of America:

"Our industries were in their infancy when the machine arrived and there was no old economic structure for it to destroy. Our people were an emigrant folk, less rooted... than any other nation. ... our machinery is speeded faster, our capital centralizes faster, we use up human life more carelessly; we are less hampered by custom & prejudice. If we are once headed to a social catastrophe, we shall get there ahead of schedule time." (R. 1907, 218-219)

R predicts a nation of tenant farmers, not owning the land they till, with the land owned as an investment ~~Capital~~ and what he calls "the great proprietor, the tenant farmer & the agricultural laborer — and that means poverty & ignorance in the country".
(R 1907 225.)

9.24
52 | 480.50
468 xx x
125
104
210

5.12
52 | 267.10
260
71
52
110

City land quote (P. 227, R. 1907)

Wages in 1900 - annually	Males over 16	Females
	480.50	267.10

The weekly wage for a factory worker was roughly $9.25, for a woman $5.12 to buy food, pay rent, stay clean + warm. Inflation was rampant; between 1897 and 1901 prices rose from $7.24 to $10.13 but wages (as usual) did not rise at the same rate - the wages of RR workers increased 5%, the earnings of the owners increased 62%. (R 1907, 233)

"The average workman's family is only a few weeks from destitution." There was no pension for aged workers; they were fed in bread lines or went to the poor house. He describes the alcoholism, the thievery + vagrancy, the hoboism that were so much a part of the times.

The depressions of the 1880's & 90's were every bit as bad as those of the 1930's.

N. P. Gilman Methods of Industrial Peace (R 1907, 237)
Strikes 1881-1900 at 22,793, lockouts 1005.
6,610,000 were out of work. The workers lost $306,683,233 - the employers $142,659,104.

TB, alcoholism, infant death rates & industrial accidents 78,152 killed, 78,247 injured in RR accidents;

Injured man stays $100.00 for death of a workman -
4,000,000 on relief, 4,000,000 destitute,
10,000,000 inadequate income. p. 247

"Capitalism is based on economic dependence." (R 1907 250)

Reportage - socialist party p. 261 - lack of information.
"One kind of Constitution paper & another in fact."
distribution of wealth 1% owned 50% in 1890. (263)
Theft - Ladies' Day - P. 266.

Cheating the consumer - P. 269. Ground soapstone adulterant for flour:
$1,750,000,000 paid for fraudulent or adulterated goods. (3x national debt)

Marriage rates down (272)

Rochester	25,219 men	7,355 unmarried
	28.218 women	8,109 unmarried

Occasional prostitutes - p 279.

~~R. says~~ ~~R. wrote Vanity & the Social Crisis~~

R says "I wrote this book (Vanity & the Social Crisis) to discharge a debt ..."

XV.

Def of Social Gospel

Troelsch (1911) P. 736 Social Teaching of the Christian Churches
"(Jesus) lives simply & his gaze fixed on God, urges practical sanctification of life, & proclaims the ~~ethical~~ imminent realization of the ideal."

Khaw Socialism - against Traelsch P. 805

EcoEthic Calvin - 813 - Traelsch -
Neglect Not much we can do about it. T - 1013, 18 -
" " " " " Mobergh, 19

Bibliography Moberg, P. 27
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~~Eph. 6:9~~ Jas 2:15-17., Matt 25:34-44.

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David Danzig.

Who Cares?

Harrington, Janet &
Webb, Murray
Friendship Press, 1962
Mg.

I Definition

II Historical Overview
a. What problem did it attempt to address
b. By what method
c. Using what rationale

III. Main figures

IV. Main thoughts
a. Theological background
b. Theology

V. Outcome

VI. Historical legacy

VII. Present similar trends of Liberation theology
A. Thought
B. Action